THE

NEW-JERUSALEM MAGAZINE

FOR 1893

VOLUME XVII.

(NEW SERIES)

PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION
No 16 ARLINGTON STREET, BOSTON

v.17
1893

REV. JOHN HARGROVE

PASTOR OF BALTIMORE SOCIETY OF THE NEW-JERUSALEM CHURCH

1799 - 1830

THE

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VOL. XVII.—NEW SERIES.—No. 1.

JANUARY, 1893.

JOHN HARGROVE.

THE following sketch of the character and personal traits of the Rev. John Hargrove was written at the request of the Rev. Dr. Sprague, of Albany, N. Y., who desired it for publication in his work, "Annals of the American Pulpit." Dr. Sprague, however, never completed this work and the sketch was never published. There is little in it relating to Mr. Hargrove's services to the New Church, but it is thought that it will prove of interest to the present generation of New-Churchmen, as a faithful delineation of the character of one who was not only the pioneer of the New Church in this country, but a faithful public servant who exerted a lasting influence for good in the community in which he lived and labored.

BALTIMORE, JULY, 1850.

Rev. W. B. Sprague,

DEAR SIR: In compliance with the request contained in your letter of the twenty-eighth of May last, I cheerfully contribute a few lines descriptive of the person and of some traits in the character of the late Rev. John Hargrove, not comprised in the printed sketch of his life, with which, you say, you have been furnished, through the kindness of our mutual friend, Dr. Cohen. My acquaintance with Mr. Hargrove began in 1817, when he was sixty-seven years of age. In December, 1820, I married his youngest daughter, and from that time until his death in December, 1839, my intercourse with him was uninterrupted, familiar, and cordial. Much, therefore, of what is herein stated is known to me to be true from personal observation, and the rest may be relied on as derived from other authentic sources. Mr. Hargrove's physical constitution

was sound and strong. Although his bones were small and his stature was rather below the medium height, being about five feet seven inches, yet his body was large in girth; his limbs muscular, well rounded, and powerful; his nervous system firm and energetic; his chest uncommonly broad and capacious; and his lungs correspondingly voluminous and expansive. His complexion might be called fair, although it was neither sandy, nor yet purely of a rose and lily hue. His face under the excitement of bodily or mental action, became ruddy. The color of his eyes was blue tinged with grey. They were unusually bright; sometimes sparkling. There was, at times, observable in them a slight cast which enhanced the ordinary earnestness of their expression. He was very near sighted. On this account he wore spectacles, but not before he was forty years of age, and then for ten years in the street only; afterwards in the pulpit also. His power of vision never declined. At a near view he could see to read without glasses, even the finest print, to the day of his death. His hair, before changed by time, was dark but not black. It was thick and strong through the whole period of his long life, so that he never exhibited the least appearance of baldness. He usually wore it short in front and on the top of the head, but a little long and flowing behind. His head was of good size and well shaped. The organs of his brain, phrenologically speaking, were pretty equally developed and well balanced; the intellectual and sentimental preponderating. The contour of his face was Grecian. The expression of his countenance in retirement was thoughtful but placid. In company and conversation it was always intelligent and animated; generally benevolent, frequently playful, seldom stern.

His voice was clear, full, and sonorous, on a key neither as deep as bass nor as sharp as tenor. His articulation was distinct and his emphasis appropriate and expressive. His pronunciation was almost purely English; but his manner of pronouncing the vowel sounds of certain words betrayed his Irish origin. He could speak a few words of the Irish

language and he sometimes amused himself by addressing some of his countrymen in it.

His temperament was nervous, sanguine, and phlegmatic. During the greater part of his life he was very active; but some years before his death he became corpulent and unable to take exercise. This inability was the greater in consequence of a stiffness in one of his knee joints which was contracted when he was young by exposure to wet and cold, in the surveying of some wet, marshy land in the country, which increased as he advanced in years and induced him to use a cane in walking. When standing, he was erect and of a very dignified and commanding appearance.

He was accustomed to a generous diet, but he drank no spirituous liquors until he was forty years old; afterward in compliance with the advice of a physician he took some for the benefit of his health.

He had a taste for dress which he exhibited in some degree on his own person, and which he was pleased to see exhibited on the persons of others, especially females. He was no formalist, however. He thought it the mark of a narrow mind to imagine that there is piety or virtue in the cut or color of a coat; although in accordance with the doctrine of correspondences, as made known by Swedenborg, he believed that garments and their colors were representative and significative of knowledges and affections of the mind, at least in the spiritual world. Upon a point of propriety even in his own dress, he would defer to the opinion of others rather than to give offence, and he actually left off wearing a white waistcoat in the pulpit, because some of the members of his congregation thought it not clerical.

Mr. Hargrove's mental endowments were considerably superior to those of ordinary standard. His desire for acquiring knowledge on almost every subject was insatiable; and his attainments, considering he had not the advantages of a collegiate or classical education, were extraordinary. He availed himself of the opportunities and means which the various conditions of his checkered life afforded him, for acquiring information on different subjects of science, litera-

ture, moral philosophy, and theology. His reading was extensive; and he criticised and remembered what he read. He attended the lectures of distinguished laymen and heard the sermons of eminent divines of all sects and parties. He was acquainted, in a good measure, with the works and peculiar systems of different authors on intellectual and ethical philosophy, and he was quite familiar with the theological doctrines and creeds of the Roman Catholic as well as of the numerous denominations of the Protestant faith. Mr. Hargrove learned much of human nature from personal experience. While the lives of clergymen, in general, are retired and secluded in a great measure from the world, he was engaged in secular employments which brought him in daily contact with men of every class and grade in civil society. After having spent nearly thirty years in the country in different parts of the State of Maryland, he lived a full upward of forty years in the City of Baltimore; and for sixteen years of this period he was its register, and, ex-officio, its treasurer, also; and he received and disbursed all its revenues and kept the accounts thereof with his own hands. And this period embraced the years of the war of 1812, some of the most exciting scenes and events of which occurred in and near Baltimore. Scarcely a day passed for a great portion of his life, in which he had not opportunities of witnessing, in living examples, some of the multiform phases of human opinions, passions, virtues, and vices. He was extensively known to the people of Maryland, and he was personally acquainted with most of the public and professional men who flourished there in his day. Among those of the clergy of Baltimore may be named Archbishop Carroll, of the Roman Catholic Church; Parson Bend and his successor, Bishop Kemp, of the Episcopal; Drs. Inglis, Duncan, and Glendy, of the Presbyterian; and Mr. Sparks, of the Unitarian Church. With some of these he was quite intimate: as Archbishop Carroll, whom he ever esteemed a great and good man and who had a sincere regard for Mr. Hargrove which he testified in an especial manner by presenting him with his portrait; and Dr. Glendy, who being like himself a son of the Emerald Isle, and being, moreover,

a neighbor, a scholar, and an eloquent and polished man of a very liberal mind and sociable disposition, was a companion at all times most welcome to Mr. Hargrove. Their conversation was mutually free, lively, and agreeable; and their respect and regard for each other was sincere and friendly.

Mr. Hargrove felt an interest in the political events of his time, and in whatever concerned the welfare of his fellow citizens, and the honor and prosperity of his adopted country. Upon the inauguration of Mr. Jefferson to the Presidency, as Chairman of the Acting Committee of the New-Jerusalem Church in Baltimore, he addressed to him a congratulatory letter to which the President made the following reply:

WASHINGTON, March 9, 1801.

SIR: I beg leave to return you my thanks, and through you to the Acting Committee of the New-Jerusalem Church in the City of Baltimore, for your friendly congratulations. I deplore, with you, the present sanguinary and turbulent state of things in the Eastern world, and look forward to the restoration of peace and progress of information for the promotion of genuine charity, liberality, and brotherly kindness towards those who differ from us in opinion. The philanthropy which breathes through the several expressions of your letter are a pledge that you will endeavor to diffuse the sentiments of benevolence among our fellowmen, and to inculcate the important truth that they promote their own happiness by nourishing kind and friendly dispositions towards others. Commending your endeavors to the Being in whose hands we are, I beg you to accept assurances of my perfect consideration and respect.

(Signed) TH. JEFFERSON.

In January, 1808, Mr. Hargrove wrote a letter to Mr. Jefferson recommending a particular kind of telegraph, for which Mr. Jefferson returned him a letter of thanks.

On Sunday, the twenty-ninth day of September, 1812, Mr. Hargrove delivered a valedictory sermon or address, in the Second Presbyterian Church of Baltimore, to a company of

soldiers called "The First Baltimore Volunteers," being the day before they were to march to join the army on the Canadian frontier. From it the following sentences are extracted: "My prayers shall go with you; 'tis all I have to give. Had I yet a son — had I fifty sons I would not keep one back on this day of trial. I had a son; I have a son no more."

After the unsuccessful attack of the British on Baltimore in 1814, he preached a sermon commemorative of the salvation of the city.

Mr. Hargrove had quite a number of religious friends resident in different parts of the United States, and some in England, with whom he kept up, for many years, epistolary correspondence. Their letters to him, now in the writer's possession, are replete with much interesting information and discussion on various topics and with abundant expressions of personal confidence, respect, and regard. The writers of them seemed to have poured out to him their inmost thoughts and feelings fluently and without stint.

Mr. Ralph Mather, in a letter to him from Philadelphia in 1798, says: "It appears to myself that I can never be fatigued in writing to you. My pen knows no limits." The Rev. Holland Weeks, who had been a persecuted convert from the Calvinistic to the New-Church Doctrines, in writing from Henderson, in the State of New York, in 1828, used this language: "Hargrove was the first name of the New Church which I learned to pronounce. It has always been dear to me since I became a receiver. I flatter no man or any person in the world; but I may be allowed to exercise respect and affection towards my neighbor and to call him my Samaritan; for it is in fact the case that I was deeply fallen among thieves." These are but specimens of the confiding tone in which the letters of his correspondents, in general, are written.

Mr. Hargrove was a member of the fraternity of Free-Masons. He took an active part in some of their proceedings. He delivered several addresses before assemblies of their order. For twenty years he was the Grand Chaplain of the

Grand Lodge of Maryland. Some forms of Masonic prayers of his composition are still used by the subordinate lodges of this state in preference to any others.

Like many of the natives of Ireland he was himself prone to indulge in humor, and he had a quick perception and a keen relish of it in others. He often entertained his familiar friends by relating amusing anecdotes of himself and of other persons known to him personally or by traditions. He was accustomed to speak of common events in a playful manner whenever there was anything of the ludicrous in them. For instance, I once heard him say, "My first landing in America was nineteen feet under water." Upon my asking an explanation of his meaning, he said that upon the arrival of the ship at the port of Baltimore, being ambitious to be the first man to get ashore, he attempted to jump from the ship to the wharf before she was near enough for him to do so without an extraordinary effort; and that in making the attempt his foot slipped and he fell into the water and went to the bottom. He was a good swimmer but he had just put on his best suit of clothes.

For self defence Mr. Hargrove could produce from his quiver effective shafts of ridicule and satire. He was once publicly censured in the papers by some pharisaical gentlemen, for his having gone to witness an Indian war dance; he made a public reply in a style so playful and satirical that it not only silenced his accusers but put them to open shame.

He was delighted with music, vocal and instrumental; although he was ignorant of the science of it and could himself sing only what he had learned by the ear. He esteemed it an essential part of public worship. He was not pleased with artistic strains nor with Italian trills; but a pathetic Irish melody, sung with expression, would draw tears from his eyes. Mr. Hargrove was decidedly a practical man. He valued principles in science as well as in religion for the sake of use. He estimated a man's moral character by his works rather than by his professions of faith or his pretensions to goodness. If he was intolerant towards any species of human wickedness, it was hypocrisy.

He was a lover of order, exemplary in his habits. He was remarkable in all the transactions of his life for a punctual and conscientious discharge of his duties. He was seldom tardy, slow, careless, or indifferent in the performance of any act obligatory or gratuitous. Even Washington could scarcely excel him in exact observance of appointed times, or in prompt attention to all commands.

For social qualities he was distinguished. In him they seemed to be of spontaneous and verdant growth, at once diffusive and attractive. His manners were uniformly urbane, kind, and respectful to all without distinction and without the semblance of affectation.

His hospitality and philanthropy were unbounded. He could not enjoy any extraordinary pleasures, even of the table, without inviting some of his neighbors or friends to partake with him. Few strangers of distinction visited Baltimore, to whom he did not, to a late period of his life, seek and obtain an introduction, if they brought not one to him, and many of them were entertained in his house.

In dispensing charities, he was to the extent of his means liberal. Worthy persons asking alms he seldom turned away without contributing to their relief. Not a few could find his door.

> His house was known to all the vagrant train,
> He chid their wanderings but relieved their pain.

To grant aid and consolation to the destitute and the sick was to him no less a pleasure than a duty. During the prevalence of the yellow fever in Baltimore, at different periods, he daily visited many of the poor persons who were afflicted with that fatal malady, who were resident on Fell's Point, at a distance from his own dwelling, and comforted them with his presence, and consoled them with kind words and his fervent prayers. When his wife remonstrated with him for his rashness in perilling his life, as he seemed to be doing by going into districts which the civil authorities had designated as too dangerous to be visited, he replied to her: "I am in the path of duty and God will protect me."

Mr. Hargrove's manner in the pulpit after he was known to me, was grave and deliberate, but earnest and impressive. His sermons then were written. He was naturally an eloquent man, and in his younger days, when his sermons were extemporary, his delivery was doubtless much more animated and sometimes impassioned. It appears from his own declaration that he usually preached without notes, until he was about fifty-five years of age. In a printed sermon delivered in the Capitol in the City of Washington, on Christmas Day, 1804, he used these words: "I have concluded to deviate from my usual mode of public speaking and avail myself of some prepared notes, on this occasion, in order to aid a declining memory and thereby to do the more justice to my subject." That he had confidence in his ability to speak without notes is manifest from what he actually did in the delivery of another discourse in the Capitol. Intending to read a written sermon, just as he was about to begin it before a large audience, he found the frame of his spectacles broken. After attempting for a few moments in vain to tie it with a string, he was suddenly impressed with the idea that the accident was providential, designed to force him to speak without notes. He therefore threw them aside and trusted to his resources without them. He succeeded to the satisfaction of his friends.

The style of his sermons was plain, lucid, diffuse, and smooth, but yet forcible and persuasive. Their object, in general, was to explain what he believed to be the true meaning of the Scriptures, particularly their internal or spiritual sense, in accordance with the doctrines of Swedenborg, by the aid of the science of correspondences made known by him, and to urge upon his hearers a conviction of the necessity of charity and a good life as well as of faith, to the attainment of moral excellence and eternal salvation.

In a sermon upon the leading doctrines of the New Church, he says: "We constantly maintain that the essence of all true religion is love, love to our Saviour God supremely and love to all mankind, from a pure heart fervently. That this love to God is best manifested by our obedience to what we

believe to be His Divine laws and the love of our neighbor, by doing unto every man as we would that he should do unto us, from a principle of pure philanthropy; and that nothing less than the constant exercise of these acts or graces can constitute the truly religious and virtuous man." The conclusion of nearly all his sermons was an earnest exhortation to his hearers to obey the sacred truths and reduce to practice the moral principles which he unfolded to their view.

His prayers were, for the most part, extemporary. They were ever peculiarly appropriate, fluent, fervent, and affecting. They seemed the warm effusions of a pious, humble, grateful, and confiding soul. That which was esteemed eminently praiseworthy in Mr. Hargrove as a clergyman, and which excited the admiration and lasting gratitude of his brethren of the New-Jerusalem Church, was the independent and conscientious step he took upon the occurrence of an essential change in his faith, in resigning the station he held and sacrificing all the advantages he had in possession and in prospect as a preacher and teacher among the Methodists, and becoming the leader and champion of the first society of the New-Jerusalem Church in America, consisting of only a handful of men of a new and unpopular sect, of whom he expected no salary and who had not even a house of worship until, through his instrumentality, a small one was erected.

No one can realize or describe the painful struggles he encountered in cutting asunder the cords by which he had been long and strongly attached to the Methodist Church, in which he had many old and dear friends and Christian brethren.

In a letter to a friend bearing date twenty-ninth May, 1798, in speaking of the determination to which he and another preacher had come to break off their connection with the Methodists, he used the following language: "Be assured, my dear friend, these things have not been accomplished in us, but with *fightings dreadful and garments rolled in blood.* To leave a people with whom we have travelled towards Zion, one of us twenty-nine and the other twenty-one years, most of which time we have taught the doctrines publicly

which we now reject! We shall lose all our old friends, yea they will shun and avoid us as persons afflicted with a loathsome disease; and I fear they may go farther, if the Lord will not restrain them. My situation is enough to make a hero tremble." The letter concluded with this ejaculation: "Jesus my Lord and my God, save me, save me; for the waters have come further than mine eyes, even in unto my soul."

Events proved that his anticipations in regard to the consequences that would follow from his taking the course he had resolved to pursue, were well founded. They were fully realized. He was doubtless sustained under a belief that his conversion was like Paul's, of the Divine Providence. In one respect there was, indeed, a similitude. Paul persecuted the Christians with external violence, Mr. Hargrove read the works of Swedenborg for the purpose of combating and confuting his doctrines and, while doing so, he became convinced of their truth, and was induced to make a public confession of his own error.

That he thought he was under the guidance of a special Providence may be inferred from expressions contained in the first sentence of the first sermon that he preached in the temple of the New-Jerusalem Church in Baltimore on the first Sabbath in January, 1800: "My beloved and respected Christian brethren: It is with singular and solemn pleasure, I now stand before you in this sacred place, called as I am by the Divine Providence, to assist, today, in opening the first religious Temple that has ever been erected in these United States for the worship of the Almighty in the sole and individual person of Jesus Christ." An extract from a letter from the Hon. John Young of Greensburg in Pennsylvania, bearing date the fourth of May, 1806, serves to show how Mr. Hargrove's ministerial labors in the New Church were appreciated: "I give you full credit for your honorable, open, and manly attachment to the cause of virtue and religion. You will ever be entitled to respect and regard and will finally receive a glorious testimony for all your faithful labors of love in the spiritual vineyard."

The fact that Mr. Hargrove never received any salary for preaching in the New Church is a testimony to the sincerity of his faith in its doctrines and of his zeal for their promotion. He died in the hope of a happy immortality. A few hours before his death he took the hand of the writer, and in an unusually familiar manner said to him : " Edward, I am going, but I am not afraid, — thank the Lord, — I am not afraid."

From the marble slab that covers his grave I transcribe these lines :

" He was a kind parent, a faithful friend, and remarkable for his uniform cheerfulness, frankness, hospitality, and benevolence ; and he was universally respected, esteemed, and beloved."

Very Respectfully,

EDWARD HINKLEY.

" THE mansions prepared are not only the homes of heaven, places of celestial beauty, they are the holier, higher states of life which the Lord invites us to occupy and enjoy, saying always to us, 'Friend, come up higher.' The many mansions of the Father's house are the infinite possibilities of good life which the Lord provides for men, each with its opportunities for usefulness and its enjoyments. These blessed states of life are the mansions of His house, as many as there are created beings, and as various. These are the essence of the mansions of heaven to which is added so much as can be enjoyed of heavenly beauty.

The Lord made good life possible to men, by living the Divine Human life on earth, opening in himself the mansions intended for men's habitation. The glorification of His own Humanity, His going to the Father, was the means of preparing mansions for men. Every day the Lord calls us to live with Him in a new and higher home."

OUR NEIGHBOR.

I. — THE CITY.

THERE are four degrees of the neighbor mentioned in the Doctrine of Charity, n. 25, and these are the individual man, the society, the country, and the human race. In T. C. R. 406–416, we find this classification : the individual, the society, the country, the church, and the Lord's kingdom. The same is given in the N. J. H. D. 91–95, except that the Lord Himself is mentioned as the highest degree. The language in n. 91 is as follows :

> The neighbor is not only man singly but also collectively, as a greater or less society, our country, the church, the Lord's kingdom and, above all, the Lord Himself. These are the neighbor to whom good is to be done from love. These ascending degrees are as the steps of a ladder at the top of which is the Lord. (N. J. H. D. 91.)

In all these series, which differ only in the addition of the Lord and His kingdom to that given in the unpublished and incomplete treatise on charity, the second step is called the society, and by this the author meant organizations including many people but not national, for a separate place is given to the country. In Charity he speaks of "civil societies manifold in kind, judicial, economical, ecclesiastical, educational, scientific," and many more. He says that a society may be distinguished or humble, good or bad, but its mark is that it has "one function" (n. 27). In T. C. R. 413, the difference between the individual and the society is compared to that between a single vine and a vineyard, a tree and an orchard.

If we wish to pursue the meaning of the word "society" we may look to its earliest use in S. D. 262, 438, 483 ; A. C. 5002, 7364 ; and elsewhere, and we shall find that it means any combination of people, not a whole nation.

In heaven "society" means of course a homogeneous company, larger or smaller. In A. C. 687 we read that such a society is "a harmony of many." In H. H. 41 we read that

"those who are in similar good form one society," and they are said to look alike and to be truly alike, yet with wonderful variety constituting an ever increasingly perfect unity.

When we come to apply the teaching in regard to the society to one's own life and its duties, we find, with our immense country and population of sixty-five millions and complex ascending degrees of many kinds of organization, that we must expand our conception of what is meant by a society as intervening between the individual and the whole country. In civil affairs we have the precinct, the ward, the city, the county, and the commonwealth, all lying between single citizens and the United States of America. In ecclesiastical matters we have local societies and their associations between one's self and the national convention.

It seems right, however, to say to a man who lives in a new settlement in the far West, "your society is this settlement with its general interests;" to a man in a New England town, "your town with its churches, its schools, its library, and its local life is the society;" and to an inhabitant of a city, "your municipal affairs are your neighbor in the degree above the individual, and this neighbor includes your duty to its city government, its schools, its institutions generally, and its civil, moral, and spiritual needs."

Here the question may arise as to the truth of this broad statement of duty. "May I not regard my religious society," one may say, "as this larger neighbor? If I pay the taxes as assessed, if I am an orderly citizen, may I not leave the care of the worldly part of my city to those who are interested in such things, and do my full part by supporting and enjoying the life of my local church?"

This question admits of no doubtful answer. To say "Yes," would be to vitiate the very principle laid down and to neglect the very duties specified. That course has indeed been tried by many in the past and perhaps still by some. They have built a high wall between them and the world, and have retired to undisturbed religion, but it was in reality no religion.

One is now strongly tempted to excuse himself from local politics and jury duty and city reforms, and from all that brings him into contact with the vicious and disagreeable classes of his city, and thus in advance, as it were, to enter heaven ; but he greatly mistakes the nature of heavenly love if he supposes it to be so unneighborly. The angels love the evil and watch over them. Angelic care for the infernal is described in H. H. 391. If we would rescue the man fallen among thieves we must not tary in Jerusalem, but must go down the Jericho road where he lies helpless.

An exemplification of neighborly love in this second degree is to be found in the development, small as yet but progressing, of the system of Friendly Visiting. Formerly alms were given at the door to the beggar. Now a wise visitor is sent instead to see the needy one's conditions, and in all possible ways to seek for a remedy of the misery. In Germany this is more perfectly done than with us, for a city is divided into hundreds of very small territorial districts, so that every person is known. Moreover, instead of waiting for volunteers, the best people for the work are called upon to do it — professional people, merchants, and others, without regard to their business or leisure, wealth or poverty. And public opinion disapproves of any failure to accept and faithfully discharge the duty so committed.

Something of this work is needed in this city and in every city. While we work in the churches alone, the large class which is not to be found in them may increase, and involve the whole city in moral ruin, and desultory, volunteer effort, however kindly, is not an adequate remedy.

In uniting with others in such work and in working upon lives which our doctrines make plain, we may do much good, not only to those in need of friendly care, but to those who, with less clear vision, are working for the needy. An opportunity is here afforded which no consistent New-Church person can neglect.

It is of course necessary that at present this care of the community should look much to reforms of abuses like intemperance, gambling, and the like ; but, if we persevere in

this reform work, we shall find the more positive side appearing in due time with its encouraging response to spiritual efforts. Nor is it impossible now to find in man or woman rescued from open sin some ground for the seeds of spiritual truth. Recall the woman that was a sinner and her new love of the Master. (Luke vii.)

There is no time to speak of our duty as to public education and the election of local officials and the improvement of facilities for healthful recreation, but we all have a part to perform in such affairs.

Our Lord wept over Jerusalem and turned from it, it is true, but not till He had sent many prophets and wise men and scribes; but He promised to come again, and said that its name should be "The Lord is there."

In this spirit let us be thankful for all that is good in our cities and towns, and let us be true neighbors to them.

T. F. Wright.

II. — THE COUNTRY.

It is a common saying that we should be thankful for the many blessings we enjoy, both natural and spiritual, but however common this acknowledgment may be among Christian people, the real internal feeling of thankfulness is no doubt very much wanting.

Who thinks and feels, for instance, that the very air we breathe and the sunshine that lights and warms us are gifts of God for which we should be grateful every day. If we fail to appreciate these common natural blessings which come to us all alike, how shall we be duly thankful for things that are higher and more remote from our common thought.

The comforts of home and the enjoyments of domestic life are more readily appreciated because they reach us more directly. But when we look beyond our own family circle into the community or society of which we form a part — the larger family of men and women to which we belong — do we love them as we ought and do we feel thankful for the good that comes to us from this larger relation?

Do we appreciate what we receive from the community or town in which we live, the advantages of protection to our property, of the education of our children, of free communication with the people around us, of the light in our streets by night, and the water that is supplied in our houses?

Looking beyond the community or town in which we live, to the state and country of which we are citizens, we find a wider scope for the exercise of true charity, or love of the neighbor. And as the sphere grows wider there is a call upon us for a wider and deeper gratitude.

We could not enjoy the blessings of home and the advantages of the smaller community in which we live without the broader protection of the State, and of the general government of the United States. Love of country is not only a civil virtue which gives birth to patriotism, but it is the natural form and expression of that higher principle which leads us to acknowledge the government of the Divine Being, and to love and obey the Lord as the Ruler of heaven and earth.

We talk of the blessings we enjoy under our present form of free government in which every citizen has a part.

It is much to be feared, however, that we do not appreciate these blessings and are not sufficiently thankful for them.

We are apt to think that the prosperity of the country and the stability of our institutions depend upon the success of one or another of the great political parties to whom the power of administering the government may be committed for a time. This idea which generally grows stronger about the period of our national quadrennial election, grows out of the attachment to a party and too little regard for the principles which lie at the foundation of the government and are more enduring than parties. Parties change with the lapse of time and their politics change. "True statesmanship," as a well known writer has declared, "is the art of changing a nation from what it is to what it ought to be." The American people have learned to submit to the will of the majority, and however wrong the majority may be, for a time, in approving

or condemning certain measures, in the long run the right will prevail.

It still seems to some, especially in the monarchical countries of Europe, that a republican form of government is weak and liable to be overthrown, especially where universal, unlimited suffrage prevails. But our history for more than a century has shown that our government is a strong one; for it rests not merely upon the popular will, frequently expressed, but upon the principles that are embodied in our Constitution. Let us not deceive ourselves, however, with the idea that nothing can destroy it. It rests for its support upon the honesty, intelligence, and virtue of all the people. As soon as the people or their rulers become dishonest and corrupt, the foundations are loosened, and, sooner or later, the superstructure will fall. Looking about us and considering attentively the state of political affairs, we find many evils to condemn — the use of money in elections, the want of strict adherence to the truth in stating the views and principles of opponents, the degradation of the press, the wager of money on the issue of elections, frauds of many kinds, and the eager seeking of the spoils of office as a reward for political service. It is supposed that these evils have been greatly exaggerated. I do not think so. But if this be true, the exaggeration has been permitted in order to arouse honest and patriotic citizens to their duty of investigating them and removing them.

Reform has already begun in many directions and will continue. A civil service based upon merit and competency is being substituted for the spoils system. Laws have been enacted for the punishment of those who are guilty of fraud at elections, and the public mind has been awakened to the dangers that threaten our national life.

We must not forget, however, with all these evils in view, that the Lord rules over the affairs of nations and that the regeneration of a nation must proceed by slow degrees, as that of an individual. Evils can be removed only as they are searched out, acknowledged, and put away.

Some of the dangers seem to grow imminent and cause some alarm, such as the concentration of wealth in the hands

of a few, the great influx of foreigners, many of whom are ignorant and some vicious, the crowding of population in our large cities, the conflict between capital and labor, and the increase of intemperance and crime. But we may be assured that notwithstanding all these things the progress of our nation will be upward and onward. The Lord would not permit these evils unless He gave us the power to overcome them. Let the people be educated not merely in natural or scientific truths and political economy, but let them be taught from their youth the best means of promoting the common welfare and genuine religion. Education of the intellect alone will not save the nation or the people. Without a pure religion in the people the nation will fall. "For the nation and people that will not serve Thee shall perish; yea, those nations shall be utterly wasted." (Isa. lx. 12.)

We are told in our Doctrines, "that a man should do good to his country from love, according to its necessities, some of which are natural and some spiritual; the natural respect civil life and order, and the spiritual, spiritual life and order."

In our country, Church and State are separated; but there is a common recognition of religion among the people.

As the common principle of charity or love of the neighbor grows and extends itself more widely, different churches will cease to make war upon each other; indeed, they have almost ceased to do so now. They will not strive for preëminence, but will unite in a general effort to promote spiritual life and order.

Civil order forms the basis of spiritual order, but spiritual order cannot exist without obedience to the laws of Divine order. Our love of country should lead us to do good to all, to recognize the good in all and to provide, as far as possible, for the common welfare.

We are soon to have a great exhibition of the progress of our country, as well as of other nations, in art, manufactures, agriculture, education, and science. At this exhibition an opportunity will be given for the free expression of all the different religious beliefs in the world, the New Church included. Here will be gathered Catholics and Protestants,

Jews and Mahometans, the Brahmin priest and the Buddhist philosopher, standing side by side and advocating their claims to recognition. The religious literature of all churches will find room, and it is hoped that the light of the New Church will be wisely and widely displayed. Is not this a sign of human progress? something for which we may give thanks to the Lord? And may we not hope that the day is dawning when, in this country at least, where liberty and law find a common recognition, the spirit of mutual charity will prevail, when every man shall dwell under his vine and under his fig tree, with none to make afraid.

W. H. Hinkley.

III. — THE CHURCH.

"The Church is our neighbor more than our country; for he who provides for the church provides for the souls and eternal life of the men who dwell in his country." As I read these simple but expressive words, which give the rational grounds for the assignment of so wide and high a place to the church in those planes or degrees of neighborly love which we are trying to emphasize on this Thanksgiving morning, there came to mind two scenes or pictures which seemed very beautifully to illustrate the spiritual office of the church and of the position which the church should hold in our thoughts and affections. It is the office of the church "to provide for the souls and eternal life of men" — to say to men who, sometimes from necessity, sometimes from selfish love, devote so much time and thought to temporal interests, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not;" to say again and again in the face of the most abundant prosperity, "a man's life consisteth not in the abundance of the things which he possesseth;" to urge the searching question of the Son of Man upon all who are carried away by the love of gain, "What shall it profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" A mission at once solemn and beautiful, this, "to provide for the souls and eternal life of men;" to raise the cry, "The kingdom of heaven is at hand!" and in the

midst of selfishness, of doubt, of strain, of disappointment, to keep alive a faith in the Divine, revealed in the Lord Jesus Christ and His Word. Oh, in this world, which has so much to tell of the transitory and the fleeting, which keeps showing us the slow but certain ravages of moth and rust — life passing, friends and loved ones going, and yet hearts clinging to the perishable, pursuing with passionate longing pleasures, possessions which will but turn to ashes — how needed, how precious the witness and the comfort of the church of God which stands for the imperishable and the eternal!

And now the picture which this calls up, the symbol by which it seems to me to be beautifully expressed, is that of the eternal lamp. In the Holy Place of the tabernacle, it was commanded that a lamp should always be kept burning. The priests were to order, that is, take care of it; the people were to supply the oil — pure olive oil beaten for the light. And so between them, priests and people, the golden lamp was to be kept burning. It was to be an eternal lamp. Wherever they were, whatever might befall, that light was to be preserved, fed by the rich oil brought as a free and sacred offering. And then we remember that in later years the inspired prophet wrote of Zion and Jerusalem, that the righteousness thereof should go forth as brightness, and the salvation thereof "as a lamp that burneth." Nor shall we forget that when the Seer of Patmos looked upon "One like unto the Son of Man," the radiant figure stood amid seven golden lamps, of which it was said, "The seven lamps which thou sawest are the seven churches." And it seems such a simple way to think of what we are to hope for from the church. And it is such a beautiful conception of the church's office — this gathering about it of souls eager to be enlightened, as a family at evening time would, one by one, draw around a central lamp. Somewhere in the world the light of religion is always kept burning. There are periods of obscurity and moral darkness; there are crises and judgments and overturnings. Yet something of faith is always preserved. Somewhere, in the hands, it may be, of a few, a

lamp still burns. And love feeds the flame; the love of those who, out of their spiritual experiences, have come to know how precious is the love of Him to whom they feel they can indeed say, "A broken and a contrite heart, O God, Thou wilt not despise."

The love of the people helps to keep the lamp of religion burning — love for the church, and especially for its holy office of providing for the souls and eternal life of men. "They shall prosper that love thee," sings the Psalmist. Not necessarily by material gains, but in wisdom, in spiritual strength, in fulness of life. And here there comes to mind the figure of the prophet Daniel at his opened windows as illustrating very beautifully the devoted love of one who reverences the truth and has it hid within his heart, and who, in every condition, turns to the church as to a spiritual home. With windows opened toward the holy city, with face turned toward the temple of Jehovah, in the seclusion of his house, in the stillness of his chamber, evening, morning, and at noon, Daniel the prophet prayed upon his knees and poured out the thoughts of his heart to the God of Israel. Far away the sacred city stood, and years had passed since Daniel, a youth, had been carried away captive to a strange land. Like Joseph in Egypt, he received the King's favor. But neither the years nor the honors had dimmed the recollection of that mountain home from which he had been taken. They could not make a Babylonian of him. They might clothe him in princely garments and deck him with jewels; they might praise him for his wisdom; they might shower him with worldly honors and benefits; but nothing, no wealth, nor praise, nor position, nor homage, could prevent him from kneeling at those opened windows and praying for the peace of Jerusalem. And the figure of the kneeling prophet seems to say: "It is a very blessed thing for a man, under any situation, to have this spiritual outlook to his life. It is a blessed thing, while we are in the world and feel its power as something of a hindrance, to have and to keep alive within our nature a love for the spiritual, a love for the church; to have affections and interests which the world cannot control;

to be in the world, and yet, as our Lord said, not of it. Surely at some time, if we have not already done so, we shall realize that chief among our blessings was the opportunity to serve the church as our spiritual neighbor; that there are no interests more beautiful than its interests; no cause so sacred or so sure of true success as its cause; no means for strengthening, elevating, and blessing the life of man so wonderful as its means — the Word, the Sacraments, and all those holy offices by which faith in and love for God are kept alive. Something, surely, that strengthens and enlightens and uplifts the spiritual nature comes into the life of the man who accepts the church as a neighbor, who has its interests at heart, and who loves it through service. Through service, for no one really loves another until he is willing to serve him. Through service; cöoperating with every earnest effort to "provide for the souls and eternal life of men;" bringing to this work his thought, his love, the joys which have come to him out of his own experience; patient with it, hopeful in it, thankful for it, and under every situation praying the prayer of old:

Pray for the peace of Jerusalem,
They shall prosper that love thee;
Peace be within thy walls,
Prosperity within thy palaces;
For my brethren and companions' sakes,
I will now say, Peace be within thee.
Because of the house of the Lord our God I will seek thy good.

J. K. Smyth.

IV. — THE LORD'S KINGDOM.

In the ascending series of the neighbor who is to be loved, as presented in the writings of the New Church, we come at last to one whom we cannot see. Of his existence we can feel no doubt; for wherever we go we may have partial glimpses of him. But this form of the collective neighbor is so vast, and includes so much which transcends earthly sight and knowledge, that it is visible to Omniscience alone. It is

called the Lord's kingdom, or the communion of saints on earth and of angels in heaven.

One reason why we cannot see this greatest neighbor, is that he has no natural boundary lines. There is no outward sign by which he can be infallibly recognized. Even that portion of him which belongs in this world is mostly hidden from view. We cannot tell with any certainty what persons among our acquaintance are of those who constitute the Lord's kingdom. The members of a community know each other by the simple fact of living in the same neighborhood. Citizenship in any country can always be proved by visible tokens which are unmistakable. Those who belong to a church are distinguished from others by the promises and professions they have openly made. But to be of the Lord's kingdom is to be in a certain state of mind and life — a state of willing subjection to the Divine government — a state receptive of the Divine spirit of goodness and wisdom — a state of love to the Lord and the neighbor. It is impossible for us to affirm respecting the men whom we meet whether they are in this state or not. The most we can do is to say that, as far as we can judge, they seem to be in it, or the reverse. This is a matter which cannot be decided in the light of merely external appearances. No one can decide it save Him who searches all hearts. He knows who His loyal subjects are. In His sight they appear as one man — the grandest body of humanity — which reflects most perfectly His image and likeness.

From the beginning of time this greatest man has been gaining strength, as angels were gathered into heaven from all the earths of the material universe. Every human being who suffers himself to become an angel, adds something to the fulness and perfection of the Lord's kingdom. Of its immensity we can form no conception. We can only lose ourselves in wonder, when we remember that each of its parts, yea, every individual that enters into it, bears some definite relation to the other parts and to the whole. As it has been in the past, so will it be in the future. The Lord's kingdom will continue to increase and to become more excellent and beautiful to eternity.

But although we cannot see this largest form of humanity with any degree of fulness or distinctness, we can, as was said, have partial glimpses of it; we can live, if we will, in the perpetual consciousness of its presence. Wherever kind acts are done, or gentle words spoken, in a sincere regard for Divine truth and holiness — wherever temptations are resisted, sins repented of, and evils overcome, in a genuine spirit of contrition and humility — especially if these things are done avowedly in the Lord's name and for His sake — there is a little corner of His kingdom. One of the delightful experiences of life is to find good among men in unexpected places. Nothing more wondrously betokens our Heavenly Father's love for His children, than the ways which He provides for the existence of what is good among them, despite their ignorance, their lack of opportunities, and all untoward circumstances. We have no right to believe that there is any part of the world where the Lord's kingdom has no influence, and is without its representatives. It is our privilege to know that men of all races and creeds may come into heaven. Nor does it follow by any means that those will most surely gain the kingdom whose knowledge of it is greatest.

To love the Lord's kingdom as a neighbor is to recognize the good which is in all men, and to feel that they are parts of a universal brotherhood. It is to enter into and cöoperate with the Divine purpose of building up a heaven of angels from the human race. It is not easily separated from love of the Lord Himself; for He alone is good, and the source of good. So far as we participate in His plans and efforts, we are, of necessity, drawn nearer to Him and more abundantly filled with His Spirit. From the point of view thus afforded we have a clearer conception of all lower relationships. We deal more justly with individual men, we are better members of the community and more useful citizens of our common country, we perform our duties to the church more wisely and efficiently, in proportion as we love the kingdom of the Lord.

Thankful beyond measure ought we to be for this means of loving our neighbor as ourselves. It is chief among the blessings bestowed by Divine beneficence. It quickens our highest aspirations, and opens before us endless possibilities of happiness. It broadens our view of humanity, and intensifies our relations to the all loving Father. It holds out an ideal for which we should strive, a hope which we should joyfully cherish, and a destiny which is unspeakably glorious.

JAMES REED.

AN AUTUMN WHISPER.

THE night is chill and drear, with mist the stars are dim,
Over the joyless fields the wind flaunts fitfully,
Despairingly against the sky the trees stand grim,
And on the sullen shore the tide wails tearfully.

So soon, O mortal, thou with summer smiles dost part,
When hope grows chill, and truth no longer lights thy way,
And haggard doubt and phantom terror pall the heart
In one dark, dawnless funeral of dismay.

A. LINCOLN KIP.

MEMORIES.

How fair when toil is o'er, at silent evening hours,
When memory-crowned night with fragrance of pressed flowers
Scents with forgotten gladnesses the long-closed soul,
And murmurings of time's swift waters distant roll!

They, in that placid land where all things mortal tend
And past and future in one omniscient present blend,
Their sacred-treasured sweetness shall unfold, and be
Life's golden dower, the flowers of eternity.

A. LINCOLN KIP.

AN ADDRESS TO GIRLS ON THE DEATH OF A SCHOOLMATE.

One of our number has been called to a higher world, and we shall see her here in our midst no more.

It is with some hesitation that I venture to speak about this sorrow that has come to us; for to the young the subject of death is a trying one, and I should be sorry to awaken in you any painful and disquieting thoughts. But on the other hand, I should be quite unwilling that any of you should suppose, or that any one outside of the school should suppose, that we could be indifferent to the loss of one of our number.

We could never be indifferent. We could never see one taken away from us by death without concern; and most certainly we could not be indifferent when we lose one who was quiet and gentle and modest and good, like the sweet and lovely girl whose face we shall not look upon again. All of you must feel her death. I could not wish it otherwise. And especially must she be missed and mourned for by her own classmates and her intimate friends.

And yet our thoughts about her need not be deeply sorrowful. To those of her own household, indeed, they must be so. For death, we must acknowledge, has a very hard and unlovely side; and when it strikes at our own fireside, and removes one whom we have dearly loved, the grief is very hard to bear. Our hearts are sorely tried when we think that never again shall we see the sweet and kindly face which smiled upon us every day; never hear the voice that was so cheering and pleasant to us; never have the delightful companionship which we prized so greatly, and which comforted and helped us as we walked along life's rough and thorny ways.

And this is an experience which each and every one of us has some time to pass through. For our own good it is so, as it is just this severe discipline which helps us to see life's worth and meaning and purifies our characters if we will only let it

do so. Yet even so, the affliction is so terrible that death has always been a dark and fearful thing to the human mind, and to some extent it always will be so. And then, too, it seems solemn and mysterious, it is so very, very still in its approach. It comes as silently as the snowflakes fall, or as the shadows of evening settle upon the hills.

And sometimes, indeed, we cannot easily have any bright and comforting thoughts about those who pass away. When a life has been sadly wasted, its energies misspent, its purposes selfish, its pleasures vile, we can hardly see for it any hopeful future. The only thing we can do is to trust it to the Infinite Mercy, and be quite sure that that Mercy will never forsake it, and will do for it the best that can be done.

But how can we think of anything but happiness for this fair and innocent spirit which death has now called away from us? We must not eulogize the dead unduly, saying all the best things we possibly can say about them, and passing over all their faults and errors. But surely we can say of this gentle and modest girl, that she was kind-hearted, and unselfish, and true; that she loved her friends, and liked to serve them; and that she faithfully tried to do what was right. And so must we not think of her as having just the same joys in the other life which she had here, only higher ones? In the home which she will enter now, she will love others unselfishly, delight to do them service, have pure, bright, and happy thoughts, and find her greatest joy in being useful to those around her. For we have learned, though it has taken us a long time to find it out, that the supreme happiness in the other world does not consist in wearing a crown, sitting with a harp in the hand and hearing angels sing, treading streets of gold, and looking upon beautiful palace walls and gates of pearl. These pleasures we may have, but the great, deep, and abiding joy of the faithful is to love others with a pure, unselfish love, and do for them every kind service that we can.

Is it not well then to order our own lives rightly here and now, that this great happiness may be our portion whenever we are called up higher? Death, the Bible tells us, comes

like a thief, or like a thief in the night; for it often comes suddenly and without warning. And though we should not think of it with fear and dread, we may yet take a solemn lesson to ourselves when any one who is near to us dies. If we live selfish lives — if our pleasures are impure, our deeds deceitful, and our thoughts base — we cannot but dread God's messenger whenever he comes to summon us to our eternal home. But if we do our duty faithfully every day; if our affections are innocent and pure, our hearts kind, and all our acts sincere and true, that final hour need not be one of agony, or fear, or despair. The messenger who comes to call us home will not wear a frowning face, but one all wreathed with smiles; and with a glad heart we may rise and follow his footsteps, pass through the door that swings so noiselessly in the everlasting portal, and find on its further side no gloom, no sorrow, and no pain; but only a land of eternal sunshine, where the violets always bloom.

Yes, and we may even go through that portal with a song of triumph on our lips, like the pilgrim song which the German poet has so beautifully addressed to the dying:

When thy near end is stealing
  Through heart and limbs, forboding night,
Appealing, appealing, trustful, kneeling,
  Turn mind and hands, where Mercy stands,
The Lord so makes it light.

See you the far East's brightness?
  Hear you the angels singing
Through the red morn's fresh breath?
  You were so long in darkness!
Now help to you is bringing,
  All rich with grace, this Death.
But give him friendly greeting,
  He will be friendly too;
And come all joys completing,
  And end all woes for you.

EDMUND H. SEARS.

ZACHARIAS AND ELIZABETH. — LUKE I.

We are taught that John the Baptist represents the Lord as to the Word. (A. C. 9372.) We are further taught that it is particularly the Word in the letter which he represents. (*Ibid.*) From this starting point can be studied the representative meaning of Zacharias and Elizabeth, his parents. In general they must represent the men and women by means of whom the Lord gives birth to his Word.

In the most ancient times Divine Truth was impressed upon the affections of men, and all their thoughts were filled with it, and became forms of it. The ultimate thought of the Most Ancient Church always led towards the Lord, it always gave birth to a voice crying to the world-wilderness outside, "Make straight the way of the Lord." (John i. 23.) Thus the whole church, giving birth to this voice in their external thoughts and affections, would be represented, as to those external planes, by Zacharias and Elizabeth. This church declined until the small remnant saved from the flood was called Noah.

After the flood the old way of impressing Divine Truth upon the affections, and thence upon the thoughts and outward life, had been lost. It was impressed directly upon the thoughts instead. But this made no difference in the representation of Zacharias and Elizabeth. The men and women who remembered the Lord, and thus received His truth into their thoughts, and practised it in life, composed the church. In word and work they gave birth to that which bore witness to the Lord among men. But that church also declined until the remnant who remembered the Lord were named Eber, and his seed, the Hebrews.

The Hebrew Church had lost the impress of Divine Truth not only upon the affections, but also upon the thoughts. They had only the outward memory of it, preserved by means of the writings of that part of the Most Ancient Church which is called Enoch.* By means of this written Word of

* A. C. 1241; cf. A. C. 519.

God, this John the Baptist, as it were, born of an earlier church and by means of external forms of worship, they, in turn, gave birth to the witness of the Lord.

But even this external form of a church declined, until it became limited and petrified in the children of Israel. The Israelites could not be made faithful in large numbers. As a nation they were ever weighing the promises of the Lord in a cold, bargaining spirit. They were ever saying: "It is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?" (MAL. iii. 14.) But there seem to have been always some loyal families who could send forth such sons as Moses and the Prophets — some mothers like Hannah and Elizabeth, who consecrated their sons to the Lord, to be voices crying in the wilderness, "Make straight the way of the Lord." Nor were these families always few. In the days of Elijah, when idolatry was outwardly most rampant, the prophet was comforted by the assurance of the Lord, saying, "Yet I have left Me, seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." (1 KINGS xix. 18.)

But in the days of Zacharias it seems as if the remnant of the faithful must have been smaller. The sin of idol-worship had perhaps disappeared. There never had been stricter observance of the outward ceremonies of worship than prevailed among the Pharisees. But the Lord called them hypocrites, doing these things, not in remembrance of Him, but to be seen of men — "whited sepulchres full of dead men's bones and all uncleanness." They had the Scriptures, the Word of God in the Hebrew letter, they had Moses and the Prophets, but they did not hear them; they made them of none effect through their traditions. Those were the darkest days for the remnant of the faithful, when the Word of God was not merely neglected and forgotten by others — they could have borne that by clinging to it all the more faithfully themselves; but when it was persistently falsified, until it was darkened, and well nigh destroyed, before their eyes.

It was then that they mourned the barrenness of their lives. For four hundred years the remnant of the church had not given birth to a prophet — the wilderness slumbered in stillness as of death. No voice awakened in it the promises of the Lord. It was of these days that Malachi had prophesied saying: "Your words have been stout against Me, saith the Lord. Then they that feared the Lord spake one with another; and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name." But since the mother, Mary, and all the disciples were also of the remnant of the righteous, we need to distinguish the service rendered by Zacharias and Elizabeth from that of the rest.

Bearing in mind, then, that their son, John the Baptist, represents the Word as to the letter, we understand what the Lord meant when He said: "Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." (MATT. xi. 11.) The Word of the Lord in the letter is of human conception and birth. It is the greatest of all things human, but it contains within and is the forerunner of Divine truths of a higher, a heavenly kind; the least of these is greater. Elizabeth was a kinswoman of Mary; just as the desire for truths from the Bible about earthly life is kindred to a desire for them about heavenly life.

While the aged couple were fruitless in an earthly knowledge of the Lord, they were innocently so. And they still had a relation to Him in their good, natural affections. They ministered faithfully in the priesthood of a church of external, ceremonial worship. They never said, "It is vain to serve God," even in this way. They trusted where they could not understand, and lived up to the best they knew, even though in error. "They feared the Lord and spake often to one another about Him, and longed for His coming." They were written in His book of remembrance, not by His remembering them, for He remembers every one; but by their remembering Him, and His promises, however misapprehended.

They could not be called righteous from walking with the Lord, but from walking in His commandments and ordinances, as well as they knew how, hence blameless.

In accordance with earthly order Zacharias ministered and worshipped. The incense which he burned represents the prayers offered from the appearances of earthly life. The angel standing on the right side of the altar represents the influx of heavenly light from the Lord into our thoughts when we thus approach Him, teaching us things agreeable, but contrary to our habits of natural thought; as for instance that God is one, contrary to the appearance of the letter of the Word; and that we are saved by keeping His commandments — by repentance instead of by the vicarious atonement. Such an offspring of natural truth, contrary to appearances and habits of thought, was representatively promised to Zacharias; but it was hard to believe at first, and as long as he did not believe it he could not bring it forth as the teaching of the letter of the Word. But finally his love of what is good and reasonable prevailed. The child was born. He named it not after himself, as the product of self-derived thought, but "John" as the "gift of the Lord" in His Word. Then he could speak, and glorify the Lord for a true doctrine of earthly life and duty.

Providence, R. I. H. Clinton Hay.

"It is to be attributed to the Divine Providence of the Lord that all the collective and several parts of the Athanasian doctrine concerning the Trinity and the Lord, are truth and agree with each other, if only instead of three persons there is understood one person, in whom the Trinity centres, and it is believed that that person is the Lord. For unless men had accepted a Trinity of Persons, they would at that time have become either Arians or Socinians, and hence the Lord would have been acknowledged as a mere man, and not as God, by which means the Christian church would have perished, and heaven, so far as the man of the church is concerned, would have been closed." — Swedenborg, *The Athanasian Creed, No.* 16.

PHILOSOPHY AND PRACTICALITY.

Dr. Wright's new book * calls for more than a passing notice. In his preface the author says:

> In the following pages I have endeavored to solve, by means within the reach of all, the problems which present themselves to him who seeks to know man and his relation to God, hoping thus to be of some use in resisting the tendency of studious minds to cast off faith, and in leading them to build on firm foundations houses which shall be both sanctuaries and fortresses."

These words clearly express the motive of the volume, and in the following paragraph, at the close of the chapter on "The Self of Consciousness," in which we have a long array of definitions of the self quoted from philosophers, with comments by the author, we find the basis of all the reasonings and applications of the entire essay:

> In this attempted summary of the views of philosophers, remarks have been introduced which indicate the ground to be taken here as a basis for what is to follow, namely, the reality of the ego, its indivisibility, its distinctly human or rational quality, its gradual emergence into self-consciousness in the history of the individual and of the race, its dependence upon the memory for full recognition, its endurance in spite of physical changes, its insistence upon acknowledgment under some mode or other and in a greater or less degree by all philosophers however skeptical, its enthronement where all mental operations go on, and, consequently and necessarily, its supreme demand to be studied and understood so far as light is given.

In the fourth chapter Dr. Wright pursues a clear New-Church path on the subject, "Man a Recipient." His analogy of the self and the cell is brought out finely, and the distinctive creatability of the proprium is affirmed strongly. All the remaining chapters are full of inspiring thoughts and princi-

* "The Human and Its Relation to the Divine." By Theodore F. Wright, Ph. D., Philadelphia. J. B. Lippincott & Co. 1892.

ples practicable in the conduct of life. "All talk of self-extinction," he says, "is miserable, because selfish, unless it means the overcoming of that in a man which limits his serviceableness." It would be interesting, if space permitted, to describe or quote at length passages in which man's responsibility, capacity, receptivity, and reactivity are made so clear and convincing that the most superficial reader can hardly fail to see the superiority of the philosophical or rational method of imparting instruction over the dogmatic.

Probably the best piece of work in the book, because the freshest and most original, is to be found in the chapter on "The Divine," where the argument from the manifestation of the Lord in the Christ is used as a proof of the knowability of God.

> All arguments, from the possibility of the conception, from the cosmical demand, from the wonders of design, from instinctive want, and from human history, must yield in power to the demonstration of the Divine by the Divine in the Christ. The argument from the Christ — the Emanuel, "God-with-us," — is, and forever will be, unmatched."

This idea gives character to the entire chapter on "Man in Christianity," which is a sort of summary of the author's positive teachings. Here he quits the company of the technical philosophers, and independently goes over the same ground traversed with them, but now in reference exclusively to the Gospel.

> If the previous portions of this essay seem to contain rational views, their reasonableness may be deemed their sufficient support. If they seem to reach the ultimate ground of human knowledge, they are philosophically approved. The course of the treatment, however, led us up to God, not as an idea only, but as Himself a self, a personality of infinite and self-subsisting nature, self-revealed in part in the working of the world, but especially and perfectly in the qualities of the Christ. It would therefore seem fitting to compare these views with the words of the Christ in order that it may be seen whether they obtain favorable judgment as being of the Truth which was in Him.

Dr. Wright's book demands praise for its admirable contents, but I am disposed to commend it even more heartily on account of its method. In commenting upon a little book entitled, "The Self: What is it?" he says: "The philosophers are not so guilty as they are here represented to be, and will be found in good time to have done an indispensable work." These are wise words, and are of significance to the New Church. Where men from generation to generation turn their thoughts in certain directions, and with great patience and much purity of purpose pursue certain paths, we may conclude that they are seeking to satisfy an inalienable need of the human mind. Philosophy is a constitutional necessity to mankind. That philosophers have blundered egregiously is no condemnation of philosophy. Have religionists never erred? Have scientists made no mistakes? The cure for erroneous philosophizing is a pure philosophy. The New Church has come among men to make a new earth. The domain of philosophy is one continent which she must pacify and inhabit.

A notion widely prevails that in some way or other what is philosophical is antagonistic to the practical. This absurd idea has its origin no doubt in the vulgar supposition that the practical is the superficial and apparent. But all truth is practical, and the higher man climbs in the scale of progress the practical is seen to be the deeper and more refined elements of love and thought. These better things of the interior life become ours only as they are made thinkable and understandable by men of thought who are gifted with expression. There can be no practice without theory. Philosophy is nothing more nor less than the rational grasp of the theory of human life, involving man's relations to God and nature. In the New Church we ought to have the amplest development of the rational side of man's nature, hence philosophy must eventually hold a foremost place in our regard. This becomes self-evident when we reflect that scientific facts are a deadweight to the mind and drag it to earth until they are rationally classified and utilized, and that the finest perceptions of spiritual things vanish into the air unless they are

fixed and confirmed by rational considerations. What Dr. Wright has done in giving a sketch of the history of men's speculations concerning the self, in criticising numerous shortcomings, in clearing the atmosphere for a new view, and then presenting New-Church thought on the subject, is an evidence of the broad work that must be done along many lines, before we shall have a complete New-Church view of the history of philosophy and of philosophy itself.

Peoria, Ill. S. C. Eby.

ABSENT.

She never said "Lost is my dearest one";
The phrase "Not living" would have hushed her song
Of faith. How could his silent voyage seem long
When she, whose joyless life had now begun
Said "Absent" with a smile which meant, the sun
Was only dimmed by clouds? Then, if a throng
Of painful thoughts pressed hard, it made her strong
To think how he would wish life's duties done.
In her sweet face, where grief had left its seam,
A tender gladness dawned, as years took flight,
And brought the meeting near. Nor did she dream
That from her trusting heart there shone a light
For eyes too weak to bear the larger gleam
That led her on, as stars redeem the night.

— *Mrs. T. W. Higginson.*

OPEN LETTERS.

THE TITLE "CHRIST."

Editor of the New-Jerusalem Magazine: —

WHATEVER may have been the motive of the writers in the recent issues of the MAGAZINE who have called in question the use of the Divine title "Christ" by New-Churchmen, and no one can suspect them of intentional irreverence, I cannot escape the impression that the idea conveyed by their communications is that there is something obnoxious attaching to the name "Christ" used alone, and that therefore it would be well to avoid using it when addressing or speaking of the Lord. It would seem as if here a reverence for a preferred title of the Lord had led one into unintentional irreverence for the holy letter of the Word. For no New-Churchman can deny the essential holiness of the name "Christ," standing as it does like its Hebrew equivalent "Messiah" for the Divine Truth in the Lord and so for the Divine Human itself. It is indeed the counterpart of the name "Jesus" or "Saviour" which means the Divine Love, and as we could never justly think of the Divine Truth as less holy or less Divine than the Divine Love, so ought we not to regard one of these Divine Titles which the letter of the Word gives us, as less holy than another, each being most holy in its own place and according to its meaning and use there.

It would appear indeed that Swedenborg and New-Church usage generally has reverted to the custom of the Apostolic Church in adopting the title "Lord" for more general use when speaking of the Lord, and this is doubtless for the reason assigned by Swedenborg in the following passage:

> By the "Lord the Redeemer" we mean Jehovah in the humanity. The reason why we call Him "Lord" and not "Jehovah" is because "Jehovah" in the Old Testament is called "the Lord" in the New. . . . The Lord also enjoined his disciples to call Him "Lord," and therefore He was so called by the Apostles in their Epistles and also in the Apostolic Church. (T. C. R. 81.)

But while this is true, no one would for a moment claim that the name "Jehovah" became in itself less holy because set aside

after the Incarnation for general use in favor of the more comprehensive title "Lord" — least of all would we say that any false ideas or bad sentiments which prevailed among the Jews really adhered to the name "Jehovah," while no longer in common use owing to the Lord Himself having substituted another title in place of it, yet it still remains an essentially "holy name."

While like "Jehovah" the title "Christ" is a particular and not a universal designation of the Divine qualities, yet it is that title chosen especially in the Old Testament and confirmed by our Lord in the New, to designate this particular quality of the Lord, namely, the Divine Truth by which He is capable of being revealed to man and of approaching man's estate. Says the doctrine in T. C. R. 85:

> Naught else but Divine Truth is understood by the words "Messiah" or "Christ" or by the "Son of Man" or by the "Holy Ghost the Comforter" whom the Lord sent after His departure out of the world.

And how important and holy a use this distinctive and particular title of our Lord subserves we only need recall a few instances out of the Gospels to see. The first open confession of our Lord's divinity was made by Peter when he said, "Thou art the Christ [the "Messiah," Hebrew; or "Anointed," English], the Son of the Living God" — which was a confession of the Lord as the revealed Divine Truth, and therefore our Lord said, "Upon this Rock [of Divine Truth revealed] I will build my Church." Again we recall the interview with the woman of Samaria, in John IV., where the woman says: "I know that the Messiah is coming who is called Christ. When He is come, He will tell us all things." Jesus saith unto her, "I that speak unto thee am He." Everything connected with this interview is a wonderful illustration of the Divine Truth brought down to man, "telling him all things," and therefore declaring Himself to be the Messiah — the Christ. For one more instance of our Lord accepting this title as His own, we recall that most impressive scene recorded in Mark xiv., when our Lord is being questioned by the high priests before being condemned to death: "Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said I am; and ye shall see the Son of Man sitting on the right hand of heaven and coming in the clouds of heaven." Here our Lord not only accepts the title, the "Messiah," from the past but extends it into all the future by applying it to Him who shall be

seen coming in the clouds of heaven, meaning thereby, as always, the Divine Truth revealed.

It has seemed to me that as years roll on and the New Church enters more and more into a real interior knowledge and appreciation of the doctrine of the Sacred Scriptures and so of the Word itself, there will be a far wiser and richer use of the variety here afforded us in the "all manner of precious stones" of which the letter of the Word is composed; and that instead of relinquishing the use of the Divine titles given us in the Word, the church will delight in the fuller and more complete utilization of them. Names are qualities; and just as the particular quality is uppermost in the thought or most appropriate to convey that thought, that name will be chosen and should be chosen in preference to another. Of course for those who are unintelligent as to the interior meanings of the particular Divine names, as well as for those who have not in mind a particular quality of the Divine, but only the Divine in general, the universal title "The Lord," or the all comprehending name "The Lord Jesus Christ" will continue to be in the most general use; but this ought not to stand in the way in the least of the intelligent and reverent use for its proper purpose of any of the particular titles given us in the Word by which men may address or speak of God; and to place any restriction of denominational custom or preference on the free and intelligent use of these several titles of our Lord, is only to cramp the faculty and the power of the Church in the use of that mighty instrument divinely given her — the Word in the Letter.

It is true and most significant that, as pointed out by the recent writers in the MAGAZINE on this subject, the "sects who have imbibed the falsities of salvation by faith alone," and those who have rejected the Divinity of our Lord's Humanity, and even the wretched spirits in hell — while they cannot in the other world pronounce the name of "Jesus," can nevertheless utter the Word "Christ." But does this militate against the holiness of that merciful name? For how else could the saving Love of God ever reach fallen and sinful men if even the truth could never come to them, and so if they could not utter the name of "Christ" — powerless though they be to speak the name of "Jesus?"

This name of "Christ," the "Anointed," seems to convey in itself such a lesson of Divine mercy, of the willingness of the Divine Love by means of the Word to come into the world to

those who, no longer receptive of love, can only be reformed by means of the Truth and so regenerated, that we of the New Church should be the last among Christians who would willingly see such a name set aside as no longer useful among us. The false ideas attaching to it from former heresies only declare the more vividly its real divine meaning and purpose, as, namely, the Divine Truth descended for man's redemption; for it is alone by the Truth that the Divine Saving Love can enter into the depraved life of men to redeem and elevate that life, and the truth entering in must make itself thereby subject to all kinds of falsification and rejection; for it is a "Son of Man," who "must suffer many things, be rejected of the elders, be slain, and be raised the third day." (LUKE ix. 22.) And is it not the same Son of Man who has been rejected and slain in the false theologies and worship of the past, that is to be raised the third day in the true Christianity now revealed?

Washington, D. C. FRANK SEWALL.

THE CREED.

Editor of the New-Jerusalem Magazine: —

THE "Creed" of the church, its form and uses, has been discussed somewhat in the MAGAZINE, of late, and while the subject is yet in people's minds it may be permitted me to say a few words about it. With the Rev. Frank Sewall, I think that each society should be at liberty to formulate the creed read at services. The writings of Swedenborg reveal and make it possible for men to understand that God is love, and that the loving God has infinitely wise ways of bringing men to Himself by leading their lives.

The religion shown forth in this revelation is a religion of life, and its ultimate end is therefore use. The individuals or group of individuals who confess this to be true Christianity, should show their belief by aiming at true use in the individual life and in the united efforts by an external organization. The spiritual use an individual can receive from religious meditation, prayer, and praise, varies according to his state and inherited characteristics. Still more so varies the use he can perform to others spiritually or naturally, as it depends not only on his natural capacity but also on the position he finds himself in and the character of his surroundings. The same is undoubtedly the case with societies. A living belief in the true Christianity necessarily carries with it a desire to

give unto others a definite knowledge of the religious faith and principles which bring new light and higher aim to life. This — giving of our light, letting others know what we believe — is a use we all are in duty bound to perform in obedience to the Saviour's words: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." But societies as well as individuals differ in quality of character, and their surroundings differ also.

Given liberty to work in the way that seems most useful under certain circumstances, those individuals or societies who have the desire to spread the light will succeed, because then the Lord will lead their efforts. True liberty means more, however, than liberty to follow out a plan once made, regardless of others' opinion; it means a liberty of the mind to receive fresh impulses and suggestions in order to increase the use performed. In regard to the form of Creed used, it may differ if the principal truths therein are embodied, and it seems to me that the definiteness of the statements of truth may also to a certain extent depend on the state of those who listen. At our services here in Stockholm, there are generally a good many strangers who come to hear what we preach, and the Society here has adopted a form of creed to be read during the service, which I translate with the hope that it may bring some useful suggestions to other societies placed in somewhat similar conditions. It was in use when I came here and is the product chiefly of the Rev. C. J. Manby's labor, and reads as follows:

1. We believe in one only personal God, a being of infinite love, wisdom, and power; Himself Creator, Redeemer, and Regenerator, "Father, Son, and Holy Spirit," the Lord and Saviour Jesus Christ, who is Jehovah in Divine humanity, the one in which "all the fulness of the Godhead dwelleth bodily."

2. Thus we believe that Jehovah God, according to the laws of His wisdom, took to Himself a humanity on our earth; that this is "the holy" that should be called "the Son of God"; that "God was in Christ," as the soul in its body, and "reconciled the world unto Himself" by combats in temptations even unto death on the cross, thus making Divine His humanity, overcoming the hells, redeeming, that is, setting free, man from the power of the devil or the evil and false; and that He now and forever in His Divine humanity has power "to save His people from their sins."

3. We believe in God's Holy Word, that it is Divine in letter and in spirit, and that it is the source of all wisdom among men and angels.

4. We believe that, if we desire to be saved, we must shun all evils as sin against God and strive to live according to the ten commandments.

5. We believe that when we die as to our natural body we shall rise again in a spiritual one, and be judged "according to our works," that is, according to our

real state of life, and that we afterwards, according to our inner being's reigning love, shall live in eternity, either as angels in heavenly blessedness or as evil spirits in unhappiness.

6. We believe that the Lord's second advent has already taken place, and that the Lord in the world of spirits has performed the prophesied last judgment, and that He now on earth is building up the New Church understood by the New Jerusalem.

It will be seen that the second clause really is an amplification of the first, by which it is endeavored to state as plainly as possible, in as few words as possible, the central doctrine of the church. The use of this can hardly be overestimated where a large percentage of the congregation are strangers, who come without knowing anything about the church. When I had been here a little while, I found that people yet in the old church, but drawn toward the new, and also many who regularly worshipped with us, but had not yet been able to divest their minds of the old idea of hell, were troubled by the fifth clause, as it to their minds contradicted the doctrine of one infinitely loving God. I therefore thought it useful to slightly change that clause pending their fuller information. As now used it reads :

We believe that when we die as to our natural body, we shall rise again in a spiritual one, and that this spiritual body in the light of heavenly truth shows the real state of our life and so judges itself.

I considered myself the more justified in making this change as the expression eternal "unhappiness" does not convey the idea that this unhappiness is the happiest state that the evil can experience, and therefore does not, to those who are not well read in the doctrines of the church, clearly express the truth ; while the clause as altered may be said to contain the whole truth, although avoiding any expression that might recall to people's minds the old doctrine of hell punishments.

As the reading of the creed should serve not only as a public confession of faith on the part of New-Church people, but as a means of making known to other people what we believe, it is not read by the congregation, but by the minister alone at an appropriate place in the service. This leaves everybody free to listen and to agree as far as he can, and, I believe, makes it easier for every one to give closer attention to the real meaning. I have at least been impressed with the fact that, although it is repeated every Sunday, no part of the service is listened to with less divided attention than just the creed ; and every Sunday I derive encour-

agement from seeing the eager faces, betokening the very closest attention, when I read this short, but, as I think, pointed statement of our faith.

Stockholm, Sweden. ALBERT BJORCK.

POINT OUT THE ERROR.

Editor of the New-Jerusalem Magazine: —

IN your issue for December, just received, I find an editorial entitled, "An Error Magnified," which is so complimentary to myself that it may seem to smack of ingratitude for me to subject it to criticism. But truth should be dearer to us than all else; and for that reason I am constrained to set aside my repugnance to controversy, and to challenge the correctness of what you set forth as a statement of self-evident, undisputed, or acknowledged fact.

In commenting upon my editorial on "Stale Patriotism," published in the *Messenger* for Sept. 28, 1892, you make in one sentence two distinct allegations: First — that I "came down severely on all military life;" and, Secondly, that I "spoke disrespectfully of the old soldiers."

I deny the truth of both allegations *in toto*. There is not a sentence, or a series of sentences, or a part of a sentence in my editorial that expresses or can be fairly made to imply any condemnation or criticism of military life or affairs *per se*: or that expresses or can be fairly made to imply any disrespect for the soldierly instinct or character, or for any particular soldier, or for soldiers as a class, or most especially for the soldiers of the Grand Army of the Republic. My editorial is not long, and it could not require much space in the MAGAZINE to cite and reprint such portions of it as may seem to be necessary to sustain your assertions; and precisely this citation of proofs is what I feel myself entitled to request.

When the specific error of my editorial has been distinctly defined and rationally proved, I shall not be found wanting either in the alacrity or sincerity of my retractation; but until that rational definition and proof be forthcoming, I must be allowed to disown, as entirely superfluous, any apologies or extenuations which, because of the tenderness of my years or on any other score, my friends may feel inclined to make in behalf of the editorial on "Stale Patriotism."

Finally, I cannot repress the conviction that it would require an adept in the solution of progressive puzzles to determine how your quotations from the "Doctrine of Charity" can be construed to cast any reflection on the matter of my effusion. For years I have looked upon that little treatise on Charity as a most precious *Vade Mecum* on the way to heaven, and its contents are as familiar as the days of the week. And so far from my overlooking the passages you cite, the chapters from which they are taken were constantly in my mind while writing the editorial, and together with the ancient parable of the manna constituted the spiritual text of my discourse.

Peoria, Ill. S. C. Eby

[We will only quote two sentences: 1. "The courage of the soldier is the lowest, least rational, and most animal of human virtues." 2. "They [the members of the G. A. R.] are entitled to a certain amount of indulgence in the dotage of reminiscence." Editor.]

DOCTRINAL STUDIES.

TRANSLATION OF "INFANS."

THE understanding of English scholars has long been that the term "infant" describes a child from its birth till the completion of its seventh year. In this they no doubt carry over the meaning of the Latin *infans* which primarily means "unable to talk," but was used to cover the age preceding that of the *puer* and *puella*, the boy and girl. Smith's "Dictionary of Greek and Roman Antiquities," edited by Anthon, says:

> In Roman Law the first period was from birth to the end of the seventh year, during which time persons were called *infantes*. The period of *infantia* (infancy) was extended beyond that which the strict etymological meaning of the word signifies, and its termination was fixed by a positive rule at the end of the seventh year, as appears by numerous passages.

Swedenborg used the word in this way, and the rigidity which formerly characterized his translators led them to use the word "infant" invariably for *infans*. Of course we cannot assert this with the full knowledge which would come from an examination of every case in every volume, but we have never found an instance of any other translation except in a quotation from the Bible wherein another word was already in use.

The Rotch edition, however, seeks to use plain English and to employ the same terms which one hears in good every-day speech. It is not strange, therefore, that some hesitancy was felt in employing the term "infant" so widely as had been done before, and the chapter in "Heaven and Hell" on "Infants in Heaven" was entitled by the Rotch translators "Little children in Heaven." Some may not like this change and may remark that, as the term "infant" too much suggested the first part of the seven year period, so the term

"little child" goes to the other end of the matter and is again too narrow. We suppose that it will be granted that, when we say "infant," we mean, in ordinary language, a child under three years, and that when we say "little child," we mean one of the age of about four to seven. We simply have no word which will cover the whole period. If we say "infants and little children," we perhaps come nearer to being understood than in any other way. The chapter which has been referred to is really about infants and little children in heaven, as any one will see who examines it. (H. H. 329–345.) The chapter tells of their learning to walk and speak. They are cared for with motherly tenderness. They gain ideas. They have joy in gardens. They are innocent.

The course of the new translation goes far, however, towards obliterating the distinction between the periods from the first to the seventh and from the seventh to the fourteenth year. In 4, the teachings of 329–345 are anticipated in a brief paragraph which begins, *Omnes infantes, ex quibus tertia pars cœli, initiantur, etc.*, and closes with a promise that their growth and instruction will be treated later, plainly referring to the aforesaid chapter. This is now translated "All children," etc., which seems to us of doubtful accuracy. Also, in this chapter, probably to avoid iteration, we find "infants, little children, and children" all used for the one Latin word. This interchange of the words makes an appearance of distinctions which is of course not intended. Thus in 416 we have a statement about "children" and then a little later is one about "every little child." In 277, however, the word "infants" is preserved in full, and therefore a reader might think that he had a broader statement in 416 than in 277. In 345 we have mention of "those who die infants," and of "children who die in infancy," but in both places the Latin has *infantes*.

If one will read these translations with the knowledge of the Latin word so rendered, he will see that there is a distinct gain in the adoption of "little children"; we think that it would have been well to adhere to this uniformly, using the word "children" only when it so followed the other that no

one could be confused at all by supposing that the Latin had changed to *liberi*, as we believe it does in 344 alone.

Mr. Potts keeps to the word "infants" throughout the four hundred or more references, some of them full paragraphs, which he has made; and perhaps on no subject does the Concordance make a more striking exhibit of its value. Here we see, for instance, that "sucklings, infants, and little children" are expressed by three words in A. C. 430; that the term in A. C. 2280 is applied to a person as old as ten; that the term runs perhaps still higher in A. C. 3726, where we read of the child (*infans*) receiving in advancing age truth from good and so becoming a man (*homo*); that A. C. 4627 speaks of "infants of some years"; that the terms "suckling, infant, and child" signify three degrees of innocence (A. C. 5236); again that the first five years are called infancy (A. C. 10225; that those old enough to read the Word are still called infants (S. D. 4246); that there are preachers for them (S. D. 5668); and that the "Apocalypse Explained" several times joins the words "infants and the simple" where we would understand children. Mr. Potts seems to have overlooked six places in A. E. which Dr. Worcester gave in his index of 1885, though he has given several which Dr. Worcester did not give. In his index of 1889, Dr. Worcester pointed out that *infans* is used by Swedenborg to translate two Hebrew words and one Greek word, which in our Bibles are rendered "infant, little child, or little one."

AS TO H. H. 137.

In the original edition of "Heaven and Hell," we find at the end of the long number 137, a small letter in parenthesis (*k*). Such letters are frequently found, and refer to footnotes in which are references to the "Arcana," and to passages which extend the treatment, and which were in the author's view when he was writing the book. Generally these letters direct the eye to the foot of the page on which they are found, but in this case the reader is obliged to turn back several pages, for the letter here is used for the second time, having first appeared in 107. It is seen at once, however,

that the subjects in 107 and 137 are such that the same references to the "Arcana" are applicable.

For some reason which we do not see this (*k*) in 137 is omitted in some later editions. Possibly this was first done by some one from a hasty conclusion that, as the note preceding was marked (*uu*), and the one following was marked (*xx*), this (*k*) was a mistake; but it is certainly an important and necessary reference.

In his Latin edition Dr. S. H. Worcester seemed to see the danger that (*k*) was in, and from which it had not escaped, for he put it in the form (*k*[page 65]), thus inserting the page reference to make the reader safe from regarding the (*k*) as an error.

The words to which this letter is attached are not so easily translated as some. The Rotch edition renders them:

> Hence also all things in the universe, both in heaven and in the world, have reference to good and truth and to their conjunction, in order to be anything.

Here the phrase "have reference" is hardly strong enough, since there is an activity, so to speak, of all things in their relation to good and truth or else they must perish. Perhaps the sentence might be rendered in this way:

> Consequently all things whatsoever, both in heaven and earth, in order to be aught, stand in relation to good and truth and to their union (*k*).

This passage in the Rotch edition is on page 89; but (*k*) is omitted. If it be restored it will send the reader back to page 64.

BOOK NOTICES.

POEMS OF GIOSUS CARDUCCI. Translated, with two Essays, by FRANK SEWALL. New York: Dodd, Mead, & Co. 1892. pp. 135.

A BEAUTIFUL book, bound in blue and white, is this little treatise of the Rev. Frank Sewall upon his favorite modern Italian poet. He does not give a biographical sketch of him, but prints two essays on the "Hellenic Reaction in Italy," and the "Classic Realism," as exemplified in Carducci. Forty-one poems are translated, mostly sonnets or very short compositions. Mr. Sewall finds Carducci possessor of a "fervent and joyous veneration of the great poets of Greece and Rome, an intense love of nature amounting to a kind of worship of sunshine and of bodily and sensuous delight, and finally an abhorrance of the supernatural and spiritual elements of religion." Mr. Sewall's interest is purely a literary one and he seems to have succeeded in producing vigorous, compact, and emphatic translations. We quote the poem "To a Horse":

HAIL to thee, valiant steed! To thee the palm,
To thee its wild applause the ring is raising.
Who slanders thee sings an ignoble psalm,
In vain his own poor wit and judgment praising.

Thy body, fair as with no shining balm,
But with the spirit's inward ardor blazing,
Speeds to the prize. Then in what beauty calm
Dost thou stand still, upon thy rivals gazing!

Thou wouldst have been among the conquering
To gain for brave Automedon the paean
That once from Grecian lips did joyous ring!

O, that for thee might blaze the sands Elean
For thee great hymns the godlike Pindar sing
Following thee there upon the waves Alphaean.

MURVALE EASTMAN. By A. W. TOURGEE. New York: Fords, Howard, & Hulbert. 1891. pp. 545. $1.50.

IN this novel Judge Tourgee attempts to give his aid to the

cause of Christian Socialism, which means to him the unhesitating carrying out of the law of neighborly love. Immense fortunes made out of unholy "deals," churches maintained for the sake of show, ministers preaching in flattery of the rich, working people without hope, corporations despising their employees — all these are brought to view here, and their remedy is found through the noble and hopeful self-sacrifice of the Rev. Murvale Eastman, who, by his example, his instruction, and his cheerfulness brought light to the dark problem here presented. The book is deeply interesting and rises with a gradual prevalence of right over wrong to the end which is reached in a triumph of good. Many hints of the better times to come may be obtained here. The author says in his preface:

"We cannot do without Christianity," said Matthew Arnold, "and we cannot endure it as it is." He uttered half a truth. We have applied the basic principle of Christianity to half the relations of life; the result has been personal liberty — the equal right of every individual to control his own energies. Is the world ready to apply the same immutable principles to another field of human relations — the field of opportunity as well as freedom of endeavor? This is the question formulated in these pages, simply because it is the paramount question which is struggling for answer in these our times — the most real fact of every life.

RHYMES AND BALLADS FOR BOYS AND GIRLS. By SUSAN COOLIDGE. Boston: Roberts Brothers. 1892. pp. 143. $1.50.

WE cannot give a better idea of the contents of this finely illustrated book of sensible poetry than by quoting a little of it:

The red rose says, "Be sweet";
  And the lily bids, "Be pure";
The hardy, brave chrysanthemum,
  "Be patient and endure."

The violet whispers, "Give,
  Nor grudge nor count the cost";
The woodbine, "Keep on blossoming
  In spite of chill and frost."

And so each gracious flower
  Has each a several word,
Which, read together, maketh up
  The message of the Lord.

At the Beautiful Gate and Other Songs of Faith. By Lucy Larcom. Boston: Houghton, Mifflin, & Co. 1892. pp. 117. $1.00.

All this poetry has the true tone. It is in the fullest sense religious. At the beginning we read:

> Dear Saviour-Friend, Immanuel,
> In whom all other friends we find,
> With us as with our angels dwell,
> Nor let them leave us far behind.

And a little later are the lines:

> Lord, open the door, for I falter,
> I faint in this stifled air;
> In dust and straitness I lose my breath;
> This life of self is a living death.

And so once more:

> How do I know that after this
> Another life there is?
> Another life? There is but one!
> In mystery begun,
> Continued in a miracle, God's breath,
> The living soul, spells not the name of death.

And we cannot forbear quoting from the poem "Transfigured" these lines:

> And everywhere, here and always,
> If we would but open our eyes,
> We should find through these beaten foot-paths,
> Our way into Paradise;
> Dull earth would be dull no longer;
> The clod would sparkle a gem,
> And our hands, at their commonest labor
> Would be building Jerusalem.

There are some eighty short poems in all, and they all have the best quality, and they are presented here in a beautiful dress of white and gold.

The Story of Columbus. By Elizabeth E. Seelye. New York: D. Appleton & Co. 1892. pp. 303. $1.75.

Among the books on Columbus which have lately appeared, this volume, written by a daughter of Dr. Edward Eggleston, illustrated by another daughter, and edited by the father, is the best known

to us for the general reader. A few of the pictures are below the mark, but the volume shows the work of skilful hands. The writer attempts no estimate of the discoverer's character, but gives a generally favorable view of him by dwelling upon his achievements, and passing lightly over the wicked deeds in which he bore a part. The chapters are very short and the whole book is exceedingly interesting reading, while the most important events are treated in a way to impress the reader's memory. Mrs. Seelye knows how to tell a story so that its scenes will present themselves most distinctly.

Under the Water-Oaks. By Marian Brewster. The Captain of the Kittiewink. By Herbert D. Ward. Boston: Roberts Brothers. 1892. 320 pages each. $1.25 each.

If the young people are to be furnished with reading which has a fresh and startling adventure in every chapter, then these stories are admirable. The first is about some lads in their forest home in the far South, and the second is about two boys on a vessel at Marblehead. The first is the more lifelike, the second the more intense. The first leaves the more agreeable impression, though the second is much more humorous. The boys in the first story are more manly, but Mr. Ward describes sailors perfectly.

Columbus: An Epic Poem. By Samuel Jefferson, F. R. A. S. Chicago: S. C. Griggs & Co. 1892. pp. 239.

This poem gives "an accurate History of the Great Discovery in Rhymed Heroic Verse," to quote further the title-page. The poet had a good theme and his verse seems to have attained the heroic standard. He tells of the difficulties of Columbus in obtaining ships, depicts his anxieties on the voyage, describes the places visited, narrates the arduous return voyage, and concludes with the ovation received by the explorer:

> Amid these sounds, viewing the gorgeous sight,
> Columbus feels the Conqueror's delight;
> Whatever days this glad one may succeed,
> He hath achieved his quest by splendid deed;
> He feels that this so longed for, dreamed of day
> Repays for all the irksome, toilsome way:
> All dangers overcome his goal is won,
> His noble task hath gloriously been done!

Correspondence-School Notes. By Rev. John Worcester. Boston: Mass. New-Church Union. $1.50.

An annotated edition of the works of Swedenborg is probably a long way off, but we are fortunate in having notes on "Heaven and Hell," "Divine Love and Wisdom," "Divine Providence," "True Christian Religion," and "Apocalypse Revealed," which the Rev. John Worcester prepared originally for those who were studying the doctrines at a distance from him but under his guidance. Some of these notes are brief, consisting of a reference to a passage to be compared in some other work, while others are longer, but all are highly useful to the careful reader who wishes at times to ask a question and finds it here answered already. The notes on the five books have hitherto been issued only separately, but they can now be had also in a neat volume of some three hundred and fifty pages.

Special Collections in American Libraries.

This is a compilation made by Messrs. W. C. Lane and C. K. Bolton, of Harvard University Library, and is a highly valuable account of all the principal libraries in the country, except the Congressional, whose librarian seems to be unable to do his part, telling the specially full sections in each library, so that a student, wishing to read thoroughly upon a certain subject, can find out what library will best serve him. Our own libraries in Boston and Urbana are included. A good index to the whole is given.

Bible Dictionary and Sacred History. By S. J. Vandersloot. Philadelphia: E. W. Miller. 1892. $1.00.

This is a thin book, twelve inches long by nine wide, and contains some two hundred wood-cuts and various tables, chronological or otherwise. It is not so full of information as most Bible dictionaries and its illustrations are sometimes free sketches, but it is well printed, easy to handle, and contains much information of value. The price is moderate for such a volume.

THE NEW CHURCH.

CONFESSIONS OF FAITH.

THE propriety of using in connection with services of worship a statement of faith seems to be no longer questioned so generally as formerly. It seems to be one of the things which are making their way quietly, but irresistibly, into the Christian liturgy. Laid aside, like other usages of the Roman and Anglican Churches, by our forefathers, it seems to be finding its way back among our people and elsewhere. Our doctrines approve of and contain statements of faith, and our books of worship introduce them at appropriate places. The well known form which is set to music in the liturgy was brought into use in some of the churches when the present edition was adopted, and is by some continued in either regular or occasional use. There are still those who do not want anything of the sort to be said or sung during worship, but probably a majority are desirous of using a statement if they can satisfy themselves with one.

When we have reached such a position, there is a natural desire for uniformity, but the prospect at present is that we are not very near to it. Obviously we cannot reach it in this or in any case by looking to some one unquestionably, and adopting whatever he may propose ; we can only grow to uniformity as we are led by the Lord through experience to a common goal. We must be both patient and earnestly desirous to obtain the best result.

Already it would appear that two views are emerging which demand careful attention, for they seem to indicate the ground of possible union. Two wants are felt and two remedies are found which for the moment stand in a degree of rivalry. Let us consider them.

Some think of the statement of faith, or creed, as needed to give to the stranger who may be present an idea of our faith. They desire to leave no opportunity for instructing him unused. Therefore, as a statement is put into each issue of the *Messenger*, so they would put one into the service, especially the missionary service. As to the form of their statement they are not strenuous, but they

need a clearly expressed one, not too long, nor too profound. This is a reasonable demand.

On the other hand, there are those who say that the instruction of the stranger is not the only aim nor the principal one, but that, in addition to this want which they do not underrate, they seek for a creed for the regular attendant, and for his children. They find a missionary statement too cold. They believe that the stranger will be most benefited by that which is best for the members, and in this they seem to be in the right. However, as to what they shall do to meet this want, they feel that the *Messenger* statement, and others of a similar character, are too intellectual and do not reach the heart. While looking for something better, the advisability of using as a statement the first verses of the Gospel of John was suggested, and these, namely, verses one to five, ten to fourteen, sixteen and seventeen, are now in use in two churches. They are as follows:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was not anything made that wās made. In Him was life; and the life was the light of men. And the light shineth in the darkness: and the darkness apprehended it not. He was in the world, and the world was made by Him and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He the power to become children of God, even to them that believe on His name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. And of His fulness have we all received, and grace for grace. For the law was given through Moses; but grace and truth came through Jesus Christ.

This has been somewhat criticized, and has been defended on the ground that our doctrines are drawn from the Word, and that, so stated, they have a power not otherwise obtained. This is granted, but it is urged in criticism of this statement that it is not so definite as is desirable. But it is definite as to the incarnation, and also as to regeneration, and will not be set aside by those using it unless on its own ground a better form is found.

We have thought that the statement should be Scriptural, but we have not been sure that it would best be drawn from one book and chapter alone. We would like to see all parts of the Word contributing to the general result. We would like a sufficiently full statement as to the triune God, as to judgment, and as to the new age. We feel that a statement including these sub-

jects might meet both demands which now seem to stand opposed, namely, that of the regular worshipper and that of the teachable stranger. These demands are so important that we cannot think of neglecting either. What can be done for both? The following is a statement resembling one which was published a few years ago, and which has been framed by means of suggestions of value made by those who have lately discussed the matter. We offer it merely as an effort to make a statement at once Scriptural, definite, and inclusive of cardinal principles. We have had a large number of passages before us, and have selected the following:

The Lord our God is one Lord,[1]
Father, Son, and Holy Spirit;[2]
He created the heavens and the earth,[3]
He holdeth the soul in life;[4]
A just God and a Saviour,
There is none beside Him.[5]

The Word was with God, and was God,
And was made flesh and dwelt among us;
He came unto His own and His own received Him not,[6]
The Good Shepherd laid down His life for the sheep,[7]
He swallowed up death in victory,[8]
So He was their Saviour.[9]

This is His commandment,
That we love one another as He loved us;[10]
That we do justly, and love mercy,
And walk humbly with our God;[11]
He cometh quickly to give to every man
According as his work shall be.[12]
The Holy City, New Jerusalem,
Cometh down from God out of heaven;[13]
And its name shall be, The Lord is there.[14]

[1] DEUT. vi. 4. [2] MATT. xxviii. 9. [3] GEN. i. 1. [4] PS. lxvi. 9. [5] ISA. xlv. 21. [6] JOHN i. 1, 14, 11. [7] IB. x. 11. [8] ISA. xxv. 8. [9] IB. lxiii. 8. [10] JOHN xv. 12. [11] MICAH vi. 8. [12] REV. xxii. 12. [13] IB. xxi. 2. [14] EZEK. xlviii. 35.

WORLD'S CONGRESS.

THE following is the assignment of speakers at the World's Congress of the New Church, to be held in September, 1893.

I. The Presentation Meeting.

1. Addresses of welcome.
2. The New Church a New Dispensation of Divine Truth and Life: by Rev. Chauncey Giles, President of the General Convention.

II. The Origin and Nature of the New Church.

1. One Lord, One Church with its Successive Ages: by Rev. Frank Sewall, A. M., Washington, D. C.
2. The Church before Christianity: by Rev. S. F. Dike, D. D., Maine.
3. The Church of the First Advent: by Rev. James Reed, Mass.
4. The Church of the Second Advent: by Rev. L. H. Tafel, A. M., Urbana University, Ohio.
5. Its Catholic Spirit: by Rev. Thos. A. King, Maryland.
6. Its Doctrines, the True Basis of a Universal Faith and Charity.
   (1.) The Lord: by Rev. John Goddard, Ohio.
   (2.) Redemption: by Rev. John Presland, London, England.
   (3.) Salvation: by Rev. S. S. Seward, New York.
   (4.) The Future Life: by Rev. John Doughty, San Francisco.
   (5.) The Science of Correspondences and the Word of God: by Rev. John Worcester, Mass.
   (6.) The Opened Word in relation to Gentile Religions: by Rev. Adolph Roeder, Vineland, N. J.

III. The Planting of the New Church.

1. Swedenborg's Writings and his Disposition of them: by Rev. C. J. N. Manby, Gottenburg, Sweden.
2. The New Church in England: by E. J. Broadfield, Esq., England.
3. The New Church on the Continent of Europe: by Rev. Fedor Goerwitz, Switzerland.
4. The New Church in America: by Rev. W. H. Hinkley, Mass.
5. The New Church in Australia: by Rev. J. J. Thornton.
6. The New Church in Africa and other Lands: by Rev. W. Winslow, Copenhagen.
7. The Silent Missionaries: by Rev. G. L. Allbutt, Canada.

IV. The Future of the New Church.

1. The Mission of the New Church to the Gentiles: by Rev. A. F. Frost, Michigan.
2. Mission of the New Church in Christendom.
   (1.) To the Christian Denomination: by Rev. J. K. Smyth, Mass.
   (2.) To Biblical Criticism: Rev. T. F. Wright, Ph. D., Mass.
   (3.) To Science: by Rev. Thos. Child, England.
   (4.) To Philosophy: by Rev. S. C. Eby, Illinois.
   (5.) To Literature: by Rev. P. B. Cabell, Delaware.
   (6.) To Art: by Sig. Loreto Scocia, Italy.
   (7.) To Sociology and Government: by Rev. C. H. Mann, New York.

One day will be devoted to the Woman's Branch of the Congress — Programme to be announced by the Woman's Committee.

We are much pleased to see this closing announcement. A meeting of women workers has long been wanted in connection with the Convention, but the distance to be travelled making attendance irregular, has prevented the formation of an organization;

but we hope that something permanent will come out of the meeting to be held by New-Church women at Chicago.

THE ENGLISH CONFERENCE.

Our English brethren have accomplished a large undertaking and have made certain changes in the fundamental articles of their Conference. Two extraordinary meetings were necessary and were faithfully attended by the members who had been chosen for the usual August meeting. As to who are the members, it is now decided that, in addition to the annually elected representatives, the Conference shall consist of the ministers and of the Trustees of Conference Funds. All must sign this declaration of faith:

I believe that our Lord and Saviour Jesus Christ is the only God of Heaven and Earth, and that in Him is the Divine Trinity of Father, Son, and Holy Spirit. I believe in the necessity of a life according to the precepts of the Decalogue. And I believe in the Word of God, or Holy Scriptures, and in the Heavenly Doctrines of the New Jerusalem drawn therefrom and contained in the Theological writings of Emanuel Swedenborg.

An article providing for the prompt removal of a minister or representative from the list was adopted, as follows:

10*a*. If any Member of the Conference, whether a Minister, Trustee, or Representative, shall, by a Resolution passed at a General Meeting of the Conference by a majority of two-thirds of all the Members of the Conference be declared to be guilty of

(*a*) Teaching, or preaching, or otherwise circulating doctrines which shall have been previously declared by a Resolution of the General Meeting of Conference to be

(1) Immoral, or tending to immorality, or

(2) Contrary to the fundamental teachings of the New Church concerning the Lord in His Divine Humanity, the Holiness of the Word, and the necessity of a life according to the Ten Commandments, or

(3) Calculated to bring scandal upon the Church,

(*b*) Misconduct or immorality,

the name of such Member shall be forthwith removed from the Register of Members, and he shall, from the time of the actual passing of such resolution, cease to be a Member of the Conference, and to be entitled to any of the rights or privileges of Membership, provided that no such Resolution shall be submitted to any Meeting, unless notice, in writing, shall have been given through the Secretary of the Conference to the Member concerned, at least 14 days before the date of the Meeting of the Conference, of the intention to bring the question of his conduct before the General Meeting, and such notice shall state the acts with which such Member is charged.

Any Member whose name shall have been removed for any offence under this Article, shall not again be eligible to be a Member of the Conference, until he

shall have been declared eligible by a vote of the majority of Members present at any General Meeting of the Conference.

THE TRACT SOCIETY.

The Tract Society makes the best appeal for funds that it can make by telling what it is doing. It has sent 12,000 tracts to Australia, distributed 100,000 in America, sends out 1,000 a day, is helping every minister to do his work by supplying him with tracts freely, is distributing "Heaven and Hell" to ministers, and is doing other good work. Therefore it wants coöperation in all ways and deserves it. Money, of course, it must have, and every one who has an interest in this great work should be a contributor. Mr. George Burnham, 500 North Broad St., Philadelphia, is Treasurer and will acknowledge contributions, but they can be sent by means of any minister or book-room. Let there be no lack of response to this noble appeal of the facts as to the Society's work. Let the Rev. Chauncey Giles, who is President, and all his coadjutors know that the church is grateful for their work and happy to support it.

AN ABERRANT SYSTEM.

In a recent notice of "Holy Names," which appeared in the *Andover Review*, the writer, Rev. C. C. Starbuck, made the following statement:

> Swedenborg was a deep thinker, but an aberrant one, and this fact entails upon his system an inevitable monotony, which no exposition which we have seen escapes.

This judgment seems to us incoherent. Whether we take the word "aberrant" to mean merely exceptional, or to mean insane, the very opposite of monotony would be expected from an author so affected. The unexpected, the extravagant, the inconsequent, would be characteristic of his writings, but they would be far removed from that steadiness of reasoning and that persistence of principle which to Mr. Starbuck may seem monotonous. After in vain looking for signs of aberrancy such a critic concludes that the absence of such signs is the proof of the aberrancy.

THE RELIGIOUS WORLD.

*** A LARGE minded English bishop is Dr. Perowne of Worcester, as an extract from his address at the Grindelwald Conference will show:

What is the meaning of the Historic Episcopate? I want to look at it dispassionately. I know what is lurking in the minds of many of you, and what you think is behind those words. But as regards the fact, will any one, who is well read in Church history, affirm that at least from the middle of the second century up to the sixteenth any other form of Church government was known but the episcopal one? Of course that does not prove necessarily that it is the best, but it does prove that it must have come in some way or other from Apostolic practice and tradition. I cannot believe that it had a mushroom or fungus growth, and sprang up nobody knows how in the second century.

I contend, therefore, and believe that an episcopate — I do not say the episcopate of the Church of England, and still less that of the Church of Rome — was the normal form of Church government. That is all I should care to contend for — an episcopal government. Some of my Nonconformist friends have told me that they have no objection to episcopal government. The Rev. Edward White, Chairman of the Congregational Union, told me that he believed the episcopate was the original and primitive form of Church government, and that he should like to see a bishop presiding over the Church in every large town. And my friend, Mr. Price Hughes — if he will allow me to call him so — has said something very similar indeed; he has said, I am told, that there was no harm in an episcopate — (laughter) — and that an episcopate is useful, especially for aggressive purposes.

But now, whilst a great many would not particularly object to an episcopate, especially if they were sure the bishop would be of their own way of thinking, I believe there is lurking behind it that which makes my Nonconformist friends so adverse to an episcopate. Here I entirely sympathize with them, because they are told by a great many forward persons in the Church of England that the episcopacy necessarily carries with it the doctrine of the Apostolical Succession. Well, I believe in an Apostolical Succession as you believe in an episcopacy, but then I think the Presbyterian Churches have got it! I believe in Irenæus' doctrine, in a succession of churches, and not merely a succession of bishops of churches. Therefore I will go with you in repudiating this, which seems to me to be a most monstrous doctrine, namely, that unless you can as a minister trace your succession through other successions in unbroken line to the Apostolical times, and the Apostolical hands, you have no valid ministry and no valid sacraments. With all my heart I repudiate that doctrine. (Applause.) I think it is something too fearful to contemplate. I look on the Presbyterian Churches abroad, I look at the Presbyterian Church of Scotland, and at the great Noncon-

formist Churches in England — the Congregationalists, the Wesleyans, the Baptists — and I see plainly before my eyes what God has wrought through them and their ministry. It is appalling when you see men that have sat at the feet of Nonconformist ministers, going forth with their lives in their hands as missionaries for Christ, and bearing witness for Christ, and crowning their witness with the martyr's death — when you see how visibly the Lord has set His seal of approval on their work — it is appalling to say they are not true ministers, and that the sacraments administered by them are not sacraments at all. Therefore I hope that my Nonconformist brethren will acknowledge that the Historic Episcopate is one thing and the doctrine of Apostolical Succession is another, and that the admission of the one does not necessarily carry with it the admission of the other, and that, looking at the matter calmly and dispassionately, even this fourth article of the Lambeth Conference — the acceptance of the Historic Episcopate — will not be a bar to Reunion.

But now one difficulty stands in the way. Supposing it were so that the Nonconformist bodies generally were prepared to concede this point, still this difficulty remains: Are Nonconformist ministers to confess that they are not ministers at all? Are they to seek reordination at the hands of the Bishops of the Church of England? That is a serious difficulty. It is a confession on their part that they are not true ministers because they have not been episcopally ordained. I venture to say that there is not one of them who would submit to such reordination as implying such an admission, and *I think they are perfectly right!* (Applause.)

*** The exploration of the Medum Pyramid, by Mr. Flinders Petrie brings to light some facts and records of the oldest Egyptians yet known, namely, of the generation before the builder of the great pyramid. The oldest temple and the oldest cemetery yet discovered were examined. The most skilful jointing of stones was noticed. As in other pyramids, so in Medum, it was found that the height bore to the circuit the ratio of the radius of a circle to its circumference. The temple had been covered before the time of Moses and had remained wholly undisturbed. It is a plain rectangular building without ornament. It had a stone altar but no inscriptions. In one of the tombs a true arch was found and thus the date of arches is carried back from the twelfth dynasty to the fourth. Most of the bodies were buried with limbs contracted. They were wrapped in white linen. The most significant object found was a bronze rod, implying commerce.

*** The heresy trials of Professors Briggs and Smith have raised the question whether the Bible or the Confession is to be the standard:

In the sixteenth century the Church of Rome maintained that it was necessary to believe, not only what was clearly taught in Scripture, but also what was taught

in the creeds and traditions of the church. If one did not so believe, he was a heretic, and was to be cast out of the church. With this claim Luther took issue. "I stand," he said, "by the Word of God. Convince me out of the Word of God that I am wrong, and I will yield. But I will yield to no other authority than the Word of God." On this issue he went out of the Church of Rome. On this principle, that the Bible is the only final standard, Protestantism was founded. "The Bible — that is Protestantism" — became its motto, and this principle the Presbyterians of the seventeeth century, who were Protestants, incorporated in the Westminster Confession of Faith.

> The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit, speaking through Scripture. (*Westminster Confession*, Chap. I., Sect. 10.)

The prosecutors of Professor Briggs and Professor Smith deny this. They make a decree of council, to wit, the Westminster Confession of Faith, and the doctrines of men, to wit, their own interpretation of that Confession, the Supreme Judge.

*** LAYMEN have a strong way of showing their feelings. The *Christian Union* says:

The gift of $175,000 to Union Theological Seminary, noted in our religious news columns, is a very significant fact. It means that substantial business men, with ample means, stand behind that Seminary, and are determined to maintain for its professors liberty of teaching. It means that Professor Briggs and his colleagues in the faculty are amply and adequately supported. The men who have made this generous enlargement of the funds of the Seminary are representative men; and their eloquent action means that the prosecutors for heresy, in the prosecution must take account of a large and influential lay element in the church, which is possessed of the old Puritan and Scotch love of liberty, and means to maintain liberty in the church. It means that if the prosecutors press on with the prosecution, and succeed by ecclesiastico-political methods in securing a verdict of condemnation from the church for one of its most eminent Biblical scholars, whose chief offence is his scholarship, the result will either be a division of the church like that which followed the analogous conviction of Mr. Barnes for heresy, or else an unparalleled exodus from the church to other evangelical churches where the spirit of liberty is regarded as sacred. We are inclined to think that this gift will prove as potent an argument — not because of the money involved, but because of the spirit represented — as any argument which can be addressed to the ecclesiastical courts by either Professor Briggs or Professor Smith.

*** THE difference between the Word and fallible interpretations of it is clearly recognized by the *Watchman* (Baptist):

Our theological disputants should distinguish between the essential and the accidental. In current discussions too many conservatives are clinging to traditional views that have no more relation to the real teaching of the Bible than the trustworthiness of the dates at the top of the page — derived from Usher's chro-

nology — have to do with the authority of the Bible. Suppose we come to different conclusions as to those dates from that reached by the good archbishop, and think he often made bad mistakes, that does not affect the teaching of the Bible. Nine-tenths of the revolt against creeds and the teachings of the past is not from the authority of the Bible, but from the authority of fallible men to bind us to their infallible interpretations of it.

*** THE movement to recognize that infants are the Lord's gets on slowly :

In the Congregational Council preceding the installation of the Rev. Ellsworth Bonfils as pastor of Christ Church, Mount Hope, this city (Oct. 25), an interesting point was raised concerning the provision of the manual of this church that infants may be presented for baptism neither of whose parents are church members. It was asked if this is not somewhat of a "departure" in Congregationalism, in America at least. It was defended upon the ground that children by nature belong either to God or the devil, with a strong presumption in favor of the former. "They cannot be waifs." Although there were a few expressions of opinion against it (or against the advisability of making it a specific part of a manual), it was approved by the Council upon vote. The pastor stated that he did not require the usual pledge from parents, but that he impressed upon them the solemnity of their act.

*** RITUALISM reached its full bloom lately :

Not long since a new chapel was consecrated at St. Albans, Holborn, London, with ceremonies which have started not a little discussion in the English religious press. As it was built in memorial of the Rev. Alexander Heriot Mackonochie, the exercises commenced with a requiem mass at eleven o'clock. The altar and pulpit were draped in black, and in the centre of the chancel was a large catafalque, on the top of which was placed the deceased's biretta and violet stole. Three tall candles were burning on each side. The officiating clergy and the Bishop of Argyle in the aisles wore funereal vestments, and the latter a white mitre during the requiem. At the close of the celebration the Bishop, attended by the vicar, walked around the catafalque twice, sprinkling it and then censing it, after which the service, which was deeply impressive throughout, was concluded with a prayer for the soul of the deceased that he might be delivered from the power of the enemy and from all evil (understood to mean Purgatory). After this a special service was held in the chapel, when PSALM li. was sung by the clergy and choir alternately, walking around the outside of the chapel, while the Bishop sprinkled the walls, praying God to purify and bless this chapel and altar raised to his honor and grant that the evil spirit would be put to flight and the angel of peace enter in. A similar ceremony attended the sprinkling of the inner walls, after which the procession returned to the church and the blessing was given from the altar.